Vol. XXXIII DECEMBER 1, 1905 No. 6

Ecclesiastical Review

A Monthly Publication for the Clergy

Cum Approbatione Superiorum

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Published at PHILADELPHIA, 1305 ARCH STREET

American Ecclesiastical Review

PHILADELPHIA AND NEW YORK

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THE DOLPHIN PRESS

Subscription Price, Three Dollars and Fifty Cents (Fifteen Shillings) a Year

Entered June 5, 1902, as second-class matter, Post Office at Philadelphia, Pa., under Act of March 3, 1879

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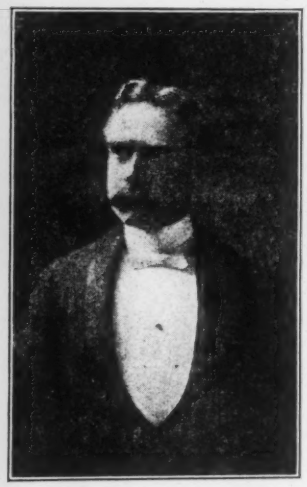

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A MONTHLY PUBLICATION FOR THE CLERGY.

Vol. XXXIII.

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PHILADELPHIA
THE DOLPHIN PRESS
AMERICAN ECCLESIASTICAL REVIEW
1905.

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AMERICAN ECCLESIASTICAL REVIEW

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FOURTH SERIES—VOL. III.—(XXXIII).—DECEMBER, 1905.—NO. 6.

THE CHURCH "SEMPER EADEM" AND THE THEORY OF DEVELOPMENT.

DEVELOPMENT is in doctrine what progress is in society and what evolution is in nature. In the early ages of the Church, the principle was clearly recognized and well understood. How indeed could it fail to be noticed during the great conflicts concerning the divinity of the Son and of the Holy Ghost? When Vincent of Lerins composed his treatise on the identity of the Christian doctrine throughout all the ages from the first to the last (*quod semper et quod ab omnibus*), against a new and non-traditional theory of grace and predestination (a theory which afterward became the root of Jansenism, and which was due to the reaction against Pelagianism), he saw at once that he would be called upon to answer the objection that his principle was opposed to consistent growth as well as to perversion and corruption and to the addition of what was extraneous and incapable of assimilation. "Is there, then, to be no progress in religious knowledge (*profectus religionis*) in the Church of Christ?" is the objection which he supposes to be made against his principle of fixity. But "who," he says, "would be so uncharitable toward men, or so impious toward God, as to forbid *that?*" All that he demands is that the advance be a genuine development (*profectus*) of a thing which all the while remains in essence the same, not a change of one thing into another and different thing. It is to be like the growth of the child into the man, the outcome of that which *jam antea latitaverat;* or it is to be like the growth of a plant from

the seed. The founders and Fathers of the Church sowed the *triticeae fidei semina;* the growth must be in accordance with the nature of the seed sown.

In fact, the principle of development was so amply acknowledged in antiquity that Gregory Nazianzen uttered it in a most exaggerated form in the pulpit of the New Rome, just on the eve of the assembling of the Œcumenical Council which affirmed the divinity of the Holy Spirit. "Under the old dispensation," he said, "the Father was openly revealed, and the Son but obscurely. When the new was given, the Son was manifested, but the divinity of the Spirit only intimated. Now, the Spirit dwells with us, affording us clearer evidence about Himself . . . that by gradual additions and flights, as David says, and by advancing and progressing from glory to glory, the radiance of the Trinity might shine out on those who are illuminated."

This is the language of oratory. In a theological treatise St. Gregory would not have asserted what his words here might be taken or mistaken to imply,—that there could be a new revelation, or that the increase of knowledge in the mind of the Church is comparable to the addition made to our knowledge by the revelation given through the Apostles and delivered once for all to the saints. But the very exaggeration shows the general acceptance of the idea.

During the so-called Dark and Middle Ages, when the knowledge of the past and of the history of the Christian doctrine was lost, it is likely that Vincent's treatise, with its assertion of the identity of the Christian faith in all ages, had the effect in ignorant minds of effacing the other idea, equally important, of development, and of producing the notion that everything in the Church must have been exactly the same from the beginning as it was in the tenth or the twelfth century. And thus it happened that some persons with more zeal than sense, or with more of the wisdom of this world than of faith in the divine guidance of the Church, set themselves to provide evidence where it could not be found, and produced a series of fictions regarding the institutions and doctrines of the primitive Church. Thus there came into existence such documents as the false decretals, and the quotations which led St. Thomas to believe that the Greek Fathers had asserted the

infallibility of the Pope. Nevertheless the Providence which brings good out of evil, guided the human mind, within the Church, through false premises to true conclusions; and every Catholic knows that the teaching authority of the Church, within a certain sphere and when acting under certain conditions, is rendered safe from error in its formal decisions by the protection which the risen Christ promised to His Apostles.

It was the Franciscan masters who cherished the idea of doctrinal progress during the Middle Ages:—

"Proficit fides secundum statum communem, quia secundum profectum temporum efficiebantur homines magis idonei ad percipienda et intelligenda sacramenta fidei."—"Sunt multae conclusiones necessario inclusae in articulis creditis, sed antequam sunt per Ecclesiam declaratae et explicatae non oportet quemcumque eas credere. Oportet tamen circa eas sobrie opinari, ut scilicet homo sit paratus eas tenere pro tempore pro quo veritas fuerit declarata."

It would be superfluous to dwell upon the part which the Franciscans played in the development of the doctrine of the Immaculate Conception of the Blessed Virgin. Other theologians who recognized the progress in revelation down to the day of Pentecost, do not seem to have realized that there is a progress also in the Church's comprehension of the contents of the revelation entrusted to her guardianship.

In the fifteenth century, however, theologians are found asserting the progress of religious knowledge in the most extreme fashion. Gerson, who might have been supposed from his attitude toward papal prerogatives to be opposed to development, proclaimed it from the pulpit in a form which reminds us of Gregory of Nazianzen, and which goes far beyond Gregory in speaking expressly of new revelations: "Est quod Spiritus Sanctus interdum revelat Ecclesiae vel doctoribus aliquas veritates, vel expositiones sacrae Scripturae quas non revelavit eorum praedecessoribus. Ideo Moyses scivit plus quam Abraham; Prophetae quam Moyses; Apostoli quam Prophetae; et Doctores addiderunt multas veritates ultra Apostolos." He proceeds to apply this principle to the doctrine of the Blessed Virgin's immunity from original sin:—

"Quapropter dicere possumus hanc veritatem, B. Mariam non fuisse conceptam in peccato originali, *de illis esse veritatibus quae noviter sunt revelatae vel declaratae tam per miracula quae leguntur, quam per majorem partem Ecclesiae Sanctae, quae hoc modo tenet* Fuit tempus aliquod in quo non tenebatur generaliter Mariam virginem esse in Paradiso in corpore et anima sicut modo tenetur; et similiter, post institutionem festi nativitatis S. Joannis, Nativitas Dominae Nostrae ordinata fuit per revelationem unius solius feminae; et multa similia."

A century before Gerson, Ockham had put forth the same idea as an hypothesis. Thus he says of transubstantiation, as the mode of the Real Presence, rather than consubstantiation: "Hoc constat Ecclesiae per aliquam revelationem, ut suppono, et ideo sic determinavit." But one cannot feel sure, in Ockham's case, whether the tone was not ironical, with a rationalistic purpose.

In the great conflict of the sixteenth century little was heard of development. Luther and Calvin did not invoke antiquity against the Church of the age. There was therefore no call upon Catholic theologians to study the law by which the Church of the sixteenth century grew out of the Church of the first. In fact, the "variations of Protestantism" threw the Catholics, by a natural process, into an assertion of identity and fixity rather than of progress. Revolution produces in its opponents an extreme conservatism; a rigid opposition to all change is the natural reaction against reckless and lawless change. This Catholic distrust of all change in the present created naturally a disbelief in the existence of any principle of change in the past. Yet toward the end of the century Molina wrote these pregnant words:—

"Quamvis Spiritus Sanctus adfuerit semper Ecclesiae ne in suis definitionibus erret, omnesque proinde sint . . . inter se consentientes, negandum tamen idcirco non est . . . pro qualitate hominum qui in conciliis conveniunt, investigatione et industria quae adhibetur, et pro majori vel minori peritia ac notitia rerum, quae uno tempore quam aliis habetur, confici definitiones magis aut minus perspicuas, exactiusque ac plenius definiri uno tempore quam aliis. Etenim Spiritus Sanctus . . . ita Ecclesiae . . . assistit ut . . . temporum opportunitatibus ac circumstantiis suum locum relinquat . . . Cum vero disputationibus, assidua lectione, medi-

tatione, ac investigatione rerum, augeri soleat temporum progressu earum notitia ac intelligentia, Patresque in posterioribus conciliis investigatione ac definitionibus priorum adjuventur, inde oritur ut definitiones posteriorum esse soleant dilucidiores, pleniores, magisque accuratae et exactae, quam priorum. Ad posteriora etiam Concilia spectat interpretari, exactiusque ac plenius definire, quae in prioribus conciliis minus dilucide et non tam plene et exacte definita fuere. His de causis, temporum progressu crescit in Ecclesia notitia rerum definitarum, non solum quoad numerum sed etiam quoad perspicuitatem et exactionem."

Duperron, the learned and acute theologian who converted Henry IV, and shook Casaubon, wrote the following remarkable words:

"L'Arien trouvera dans Sainct Irénée, Tertullien, et autres que nous sont restez en petit nombre des ces siècles la, que le Fils est l'instrument du Père, que le Père a commandé au Fils lors qu'il a esté question de la creation de choses, que le Père et le Fils sont *aliud et aliud;* choses qui tiendroit aujourd'huy que le langage de l'Eglise est plus examiné, seroit estimé pour Arien lui-même."

Petau therefore was no innovator when he diffidently and guardedly put forward the principle of development. Tillemont, after Petau, said: "Quoique l'Eglise ait toujours eu les mêmes sentiments, neanmoins elle ne les a pas toujours exprimez avec la même clarté, la même force, et les mêmes termes." Pascal said: "La Nature agit par progrès, *itus et reditus.* Elle passe et revient, puis va plus loin, puis deux fois moins, puis plus que jamais." But he did not go on to apply this law to the work of the human mind upon the *depositum* of revelation.

But, in those days, development was only an expedient, a theory, scarcely what Oxford logicians call "a working hypothesis." And the reason why it could not be anything more, the reason why it could not have a scientific basis and definition, is explained by Duchesne:—

"Ce n'est guère avant la second moitié du XVII^e^ siècle qu'il devint impossible de soutenir l'authenticité des fausses décrétales, des constitutions apostoliques, des 'Recognitions Clementines,' du faux Ignace, du pseudo-Dionys, et de l'immense fatras d'œuvres anonymes

ou pseudonymes qui grossissait souvent du tiers ou de la moitié de la heritage litteraire des auteurs les plus considerables. Qui aurait pu même songer à un développement dogmatique?"

That the principle in those days was little understood, and asserted without any comprehension of its significance, is shown by the fact that Bossuet himself, to whose whole theology it was n antagonism, affirms it without a suspicion of the opposition: "Quamvis Ecclesia omnem veritatem funditus norit, ex heresibus tamen discit, ut aiebat magni nominis Vincentius Lirinensis, aptius, distinctius, clariusque eandem exponere."

Among Protestants, before Jurien, it was more unknown than among Catholics. It is but a very faint gleam that dawns in Robinson's farewell to the Pilgrims: "I am very confident that the Lord has more truth yet to break forth out of His holy Word." The indignation in the Church of England against Petau was violent. His book was forbidden to be reprinted in England, lest the Socinians should profit by his ante-Nicene quotations. Bishop Bull trampled upon the theory amid the applause of Bossuet and his school; and Nelson hinted that the author might be a secret Arian. The theological world to-day has formed its opinion upon the great Jesuit and his assailants. In the eye of history he looms larger than any theologian of the seventeenth century, except the Oratorian Richard Simon, the father of Biblical criticism. The only man in the nineteenth century who questioned the erudition of Petau was Mark Pattison; and the question detracted more from the reputation of the critic for judgment than from the reputation of its object for learning.

Newman, of course, is the name with which the principle is now associated. He had noticed it slightly as early as 1831, when he was writing the history of the triumph of the doctrine of the consubstantiality of the Son over the heresy of Arius, and he had then cited the passage of Gregory Nazianzen quoted above. But he did not then perceive the full force of the passage, nor the significance of the principle for the explanation of ecclesiastical history since Nicæa; nor did his mind advert at all to the bearing which the idea might have upon his own position. In 1836, in an article in the *British Magazine* (the organ of the Anglo-Catholics), he made one of the interlocutors in a dialogue speak

of "necessary developments of the elements of Gospel truth, which could not be introduced throughout the Church except gradually," and of "that inchoate state in which the Church existed before the era of Constantine." The Anglican argument against Rome, it is urged by this interlocutor, involves "a substitution of infancy for manhood." Nay, "the Anglican system itself is not found complete in those early centuries; so that the [Anglican] principle is self-destructive." The *Via Media* was but a theory which had never been realized in a working system, and "it is also the result of a very shallow philosophy, as if you could possibly prevent the completion of given tendencies—as if Romanism would not be the inevitable result of a realized Anglicanism, were it ever realized." Here, of course, the idea is merely put forward as an hypothesis, as something that may possibly be true. But at the end of 1842 he applied his mind in earnest to the subject. He was able to find sanction for the principle in the great Anglican authority, Bishop Butler: "The more distinct and particular knowledge of those things, the study of which the Apostle calls 'going on unto perfection,' and of the prophetic parts of revelation, may require very exact thought and careful consideration. . . . It is owned the whole scheme of Scripture is not yet understood. . . . Nor is it at all incredible that a book which has been so long in the possession of mankind should contain many truths as yet undiscovered. . . . Possibly it might be intended that events, as they come to pass, should open and ascertain the meaning of the several parts of Scripture." "The whole natural world and government of it is a scheme or system, not a fixed but a progressive . . . Thus in the daily course of natural providence God operates in the very same manner as in the dispensation of Christianity, making one thing subservient to another; this to somewhat farther, and so on through a progressive series."

Nevertheless when Newman gave the results of his reflections to the world from the University pulpit (on the feast of the Purification, 1843), the outcry was almost as great and as violent as when it was proposed in Bishop Bull's day to reprint Petau. Newman, however, continued to work out the ideas sketched in the sermon. In July, 1844, he wrote to a friend: "I am far more

certain that we are in a state of culpable separation than that developments do not exist under the Gospel, and that the Roman developments are not the true ones. . . . Granting that the Roman (special) doctrines are not found drawn out in the early Church, yet I think there is sufficient trace of them in it to recommend and prove them, *on the hypothesis* of the Church having a divine guidance, though not sufficient to prove them by itself. So that the question simply turns on the nature of the promise of the Spirit made to the Church." By the end of 1845, he had completed *An Essay on the Development of Doctrine*, and he joined the Church.

When the work was published, it startled many Catholics. Dr. Brownson, himself a convert, so far misunderstood it as to accuse Newman of holding a theory of successive revelations; but he afterward did justice to the theory, and apologized to the writer for his fierce assault, with Christian humility and manly generosity. The principle of development was soon, however, to receive the most signal vindication from ecclesiastical authority and the most substantial support from natural science. In the beginning of the year 1849, Father Perrone published a treatise on the development of doctrine, in connection with the doctrine of the Immaculate Conception, and in this cited the authority of Gregory of Nazianzen. At the Vatican Council, no work, it is well known, was so frequently invoked as Newman's *Essay*. In 1859 the theory of evolution, promulgated by Darwin and Wallace, came, as Newman himself remarked, to give support to the idea of evolution in Christian doctrine. A reviewer in the London *Times*, evidently speaking from personal knowledge, correcting Father Barry's *Life of Newman* in one point, relates that two years before the publication of the *Origin of Species*, Newman, then Rector of the Catholic University of Dublin, one Sunday nvited Dr. W. R. Sullivan to accompany him for a walk, and opened to him the view concerning the evolution of species that is now associated with the name of Wallace, and generally accepted.

In the Church of England it was at once recognized that the *Essay on Development* overthrew the Anglican position, and the book was viewed with a corresponding prejudice and hostility.

Mr. Gladstone, although he felt himself unable to answer it, thought that Bishop Butler, if he were alive, would tear the whole theory to pieces, and he urged Manning to undertake the task of refuting it. But the study of the work only unsettled Manning himself, and turned his steps Romewards. Twenty years later, in the course of an article on the sixteenth century, he gave what he thought to be a conclusive reply; but he only showed that he did not know the difference between mere growth and development. The difference is explained by a philosopher to whom he would not have looked for assistance in theology: "It is, then, in the change to a higher state of form or composition that development differs from growth. We must carefully distinguish development from mere increase; it is the acquiring not of greater bulk but of new forms and structures, which are adapted to higher conditions of existence." This is the old distinction which the scholastic philosophy made between pre-formation and epigenesis; and it is the distinction which Uhlhorn draws in the history of dogma, between *Entfaltung* and *Entwickelung*.

In 1860 the idea of development was introduced into Catholic Germany by Döllinger. His brilliant colleague, Moehler, who died all too soon, had not in his brief career reached to the principle; and in Döllinger's own books up to this time tradition and prescription held the first place: "The more the study of the history of dogma is pursued, the more general will the absolute inner consistency and truth appear." But he was one of the few Germans then aware of the force and grace of Newman's genius; and though he thought Newman's brilliant *Essay* unsound in detail (which it perhaps is), he heartily adopted the principle; and in his *Christenthum und Kirche* he expounded his view of development. Newman just then was inclining to guard and narrow his theory. While he taught that the enactments and definitions of the Church are made on principles and by virtue of prerogatives which *jam antea latitavere* in the Church of the Apostles and Fathers, he also opined that a theologian of the second century would recognize his own belief in the Roman Catechism as soon as he understood its meaning. "If I have said more than this," he wrote to a friend, "I think I have not worked out my meaning and was confused,—whether the minute facts of history will bear me out in this view I leave to others to determine."

Döllinger at this time did not restrict the principle of development in this fashion; but he soon underwent a change. Newman had always distrusted Döllinger as a man in whom the fire was put out by the mass of fuel, and whose religious convictions were liable at any time to be subverted by the investigations of the historian; and the correctness of this judgment was soon to be shown. The *Kirche und Kirchen* revealed an absence of loyalty or filial affection for the Church; and the *Papstfabeln* was unsound, if not in its expressions, at least in its spirit. In a private letter to Pusey he said: "I am convinced by reading your *Eirenicon* that we are united inwardly in our religious convictions, although externally we belong to two separated Churches." His researches were from this time devoted to the exposure of the fictions and forgeries which had been produced in the service of parties or schools in the Church. It was these discoveries which affected Döllinger's position. He never became, like his disciple and friend Acton, a liberal. But he assumed, he seems never to have doubted, that the judge of the soundness or unsoundness of a development is not the Church but the historian. Now the infallible authority, as theologians tell us, is not infallible in the reasons by which it is moved, in the arguments which it adduces, or even in the selection of the texts of Scripture which it quotes for its decisions. But if it is not infallible, it may be mistaken. Its reasons may be unsound; its arguments may be fallacies; its texts may be doubtful (like that of the Three Witnesses); its facts may not be facts but fictions. A mere theological opinion which rests on such supports must fall when its supports are stricken away. But a doctrine defined by the Church rests not upon the arguments of theologians or historians but on the authority of the Church to which the guidance of the Holy Spirit has been promised. So long as papal infallibility remained an opinion of theologians, it was a legitimate argument for the opposite school to assert that St. Thomas had been induced to adopt it by supposed quotations from the Fathers of the Eastern Church. When once the Vatican Council had decreed the doctrine, the argument was no more than an *ignorantia elenchi*. All this is an elementary part of Catholic theology, and whoever grasps it is not troubled by False Decretals or other forgeries.

But it is evident that Döllinger did not hold it; perhaps had never held it; and that the infallibility of the Pope came as a shock to him because he either never had held or had lost the Catholic concept of the infallibility of the Church.

Acton, in the early 'sixties, was not a liberal, and in those years he announced the doctrine of development in the most learned review of the English-speaking world:—

"Progress is a necessity of (the Church's) existence and a law of her nature. She does not passively suffer it, but actively imposes it on society. Whilst she continuously develops her doctrines and evolves truth from the inexhaustible tradition of the teaching of our Lord, her actiom is the ever-present impulse, pattern, and guide of society in the formation of law and the advancement of learning. . . . This growth of knowledge is not by new revelations or by a continuance of inspiration, but it is a conquest of the Christian mind in its conflict with the phases of untruth. It is earned by exertion; it is not simply given like faith itself. The development of doctrine is essential to the preservation of its purity; hence its preservation implies its development; and the intellectual act which accompanies belief is the agent of the progress of the Church in religious knowledge. As she does not possess at once the fulness of all knowledge, and as her authority leaves many things uncertain, she must rely on other resources to provide that which is not hers by inheritance. Therefore by the side of the progressive study of revealed truth a vast intellectual labor continues incessantly, carried on in the presence of authority, on the basis of faith, and within the sphere of unity and charity, in order that all science may become tributary to religion, and that God may be worshipped in the harmony of His words, His works, and His ways. For the full exposition of truth is the great object for which the existence of mankind is prolonged on earth."

Those who think that there may be other great purposes will, at least, not deny that this is one great purpose for the continuation of man's existence. The time came when Acton opposed the development of papal prerogative on historical grounds; but it is satisfactory to know that he afterwards came to see that he had misunderstood the doctrine which he rejected,—perhaps, owing to the exaggerations of its most active advocates.

The idea of progress is so akin to that of providential govern-

ment, and therefore to religion, that some would make it a religion. Cournot remarks:—

"Aucune idée parmi celles qui se réfèrent à l'ordre des faits naturels ne tient de plus près à la famille des idées religieuses que l'idée du progrès, et n'est plus propre à devenir le principe d'une sorte de foi religieuse pour ceux qui n'en ont pas d'autres. Elle a, comme la foi religieuse, la vertu de relever les âmes et les caractères."

At the present day, when all thought concerning society is dominated by the idea of progress, and all thought concerning nature by the idea of evolution, the principle of development is in no danger, except from its friends who may abuse it. The abuse has actually occurred in France. But a great principle cannot be discredited by the occasional excesses of those who embrace it. The use of the principle will not be forfeited because of misuse, any more than the principle of continuity and identity could be discredited because for several centuries the *semper eadem* was taken to exclude all change.

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A MISSIONARY'S EXPERIENCES AMONG POLISH PRISONERS IN JAPAN.[1]

ABOUT the time when the recent Russo-Japanese war was nearing its end there were consigned to the city of Yamaguchi about 600 captives taken after the battle of Mukden; among them were 60 officers.

As soon as I was apprised that some of them were Poles, Catholics consequently, I applied to the Japanese Ministry of War for permission to offer them my services. The answer came promptly, that I would be granted full liberty to visit and minister to the prisoners. This was not the first time I had occasion to experience the liberal disposition of the Japanese government toward the Catholic Church; yet the broadness of views shown in this case increased my admiration and love for this heroic nation; I felt proud that I had devoted my life to the work of its conversion.

[1] Letter of Father Cettour, Missionary in the Diocese of Osaka, to the *Society for the Propagation of the Faith.*

On April 4th the prisoners began to arrive. The rank and file and non-commissioned officers were accommodated in four large pagodas made ready for the purpose, the officers in the two largest hotels in the city.

I was anxious to go at once to these sons of faithful Poland and tell them that at Yamaguchi the Christ Jesus is not unknown, and that beside the pagodas where they had been sheltered there is a poor Bethlehem stable where our Lord is every day mystically offered in sacrifice and where He receives His visitors, mostly poor shepherds, though at times noble Samurai who have followed the dictates of their conscience are also present. Furthermore, Easter was near at hand, and it was necessary to prepare these victims of an unfortunate cause to receive the blessings of the risen Saviour.

The permission granted me by the Secretary of War was, of course, most valuable, but I had withal to apply to a number of other officials who might have easily placed obstacles in the way of my mission. Such was not the case however, and it was not long after their arrival that I had the pleasure of paying my first visit to the prisoners.

Accompanied by a Japanese captain, I first went to one of the hotels in which the officers lived. They were at the time walking or playing in the inner court, trying to kill time, and the order was given to assemble them in the dining-room. I knew that nearly all the Russian officers could understand my native tongue, French, but the government had ruled that in my relations with the prisoners no other language must be used but Japanese or Russian. I addressed them, therefore, through an interpreter.

"I am a Frenchman," said I, "and an inhabitant of Yamaguchi. For both reasons I owed you a visit of friendship and sympathy. Through the generosity of our august Emperor I am able to comply with this duty; I offer my sincere thanks to His Majesty; and to you, gentlemen, my best wishes that liberty, so dear to all, be soon restored to you. . . . I am a Catholic missionary and as such owe the offices of my ministry to all the children of the Church. I have come to place myself at your disposal."

The interpreter had hardly uttered the word "Frenchman,"

when a Colonel, white-haired, of unusual height, stature and noble mien, came forward and shook my hand with visible emotion. I shall never forget the old soldier's hand-clasp.

Then three officers introduced themselves, saying that they were Catholics and Poles and would esteem it a very great privilege to be enabled to make their Easter duty.

At once the question arose as to where this could be done. The officers would have liked to come to our little church: the captain was perplexed. The prisoners had written permission to comply with their religious duties, but no place had been assigned. He left the decision to me, and I confess that I was embarrassed. On the one hand, I would have liked to please these good Catholics; on the other, I felt that their assistance at the services of the mission would cause a bad impression on the pagan population of the town. So I offered to come myself and celebrate the holy Sacrifice in the pagoda where the larger number of Catholics were confined. The captain accepted at once the proposition and promised to gather in this pagoda all the men wishing to take part in the service.

The other hotel was then visited and, having observed the same formalities, we were about to depart when the officer in charge told us that in a near-by room was a sick lieutenant, who undoubtedly would be glad to see a priest. We went to him at once.

"There is a French Catholic priest coming to see you," said the interpreter.

"How kind of you, Father," answered the lieutenant.

"Since he is ill, you may address him in French," said the captain; "that will please him. I think that to-morrow he will be removed to the hospital, where he will be better than here."

I gave this news to the officer, but he would have preferred to remain with his friends:

"Nobody will come to see me at the hospital, and it will be still more lonely than here."

"I will call on you often," said I, "and you will see how well you will be cared for."

The poor fellow was in the last stages of consumption.

We then left the officers' quarters for the pagoda where the Polish prisoners had been interned.

On the way I could not help thinking of the condition imposed on my relations with the prisoners: all communications must be conducted through an interpreter, either in the Japanese or the Russian language. Being ignorant of the latter, I kept asking myself: How am I going to hear the confessions of these good men? I am sure that most of them will want to obtain absolution of their faults, and some had already signified their intention. I addressed a mental prayer to the Blessed Virgin to come to my assistance.

We soon arrived at the pagoda. Some of the men were seated in groups, others lying down, others playing or walking in the compound. At a signal they all gathered around me with bared heads.

"I am a Frenchman and a Catholic priest," I began; "I have come to visit you and bring to the Catholics who may be among you the spiritual help and consolations of which they must be in great need in these days of trial."

No one answered, after the interpreter had translated my words, but the expression of happiness which enlightened the faces of many clearly indicated that my invitation had found a response in their hearts. I then requested the Catholics to stand to one side, and fifty-three men left the ranks,—all children of Catholic Poland. I then asked them:—

"Do you wish to comply with your religious duties?"

"Yes, Father," they answered with one voice.

"And when?"

"As soon as possible."

"Do you hear, captain," I said, turning to the Japanese officer who accompanied me. "It remains only to determine the hour when I shall be allowed to come in to-morrow."

"Whenever you please, Father, after eight o'clock."

"Very well, I will be here at eight o'clock sharp."

"How long will the service last?"

"Oh, about forty minutes at most, captain."

"Do you need anything for your ceremonies?"

"Yes, captain, I need a table, and I will be very grateful if you will kindly lend me one."

"With great pleasure; do you need anything else?"

"No, thank you, I shall bring with me what else I shall need."

"Very well, the table will be ready. To-morrow I may not be free to come, but I will leave orders that you are given full liberty to exercise your ministry, and there will be an interpreter ready for you."

The next day, accompanied by my catechist, I was at the pagoda at the hour stated. The sentinel had been notified, and we were permitted to enter the improvised prison. The sergeant on duty was expecting me, and politely showed me upstairs to a large hall where an altar had been prepared by the prisoners. There was, indeed, a surprise in store for me. On the wall was hanging a cross, two feet high, made of medals, little crucifixes, and other small religious articles contributed by the soldiers. On both sides were four large framed pictures representing our Lord, the Blessed Virgin, and other pious scenes. I was amazed, for it was certainly marvellous how these brave men had been able to save these objects dear to their Faith from the terrible massacre of Mukden and the rout of Liao-yang. The interpreter had lent some magnificent vases, and with the help of artificial flowers, so exquisitely made in this country, we had a beautifully decorated altar. The good taste, the art even, which was displayed in their work showed clearly the kind of Catholics I had to deal with.

Whilst I was preparing the things necessary for the holy Sacrifice, the sergeant interpreter called me apart.

"Father," said he, "I want to tell you I also am a Christian, though not a Catholic, and I will do all in my power to add more splendor to your ceremonies so as to please these poor prisoners."

"To which Christian sect do you belong?"

"I belong to the Greek sect Nicolai and, consequently, am a member of the Russian Church. I believe that Catholics practise Confession as we do."

"Certainly," I answered.

"Then, are all those men going to Confession before Mass?"

"To-day it is hardly possible; moreover, they must have had their breakfast and, therefore, could not receive Communion."

"Of course, I had not thought of that; then when will they make their Confession?"

"Be kind enough to call the men together and ask who want to go to Confession, and I will hear some to-day after Mass, others this evening, and the rest to-morrow morning before the service; thus, they will make their Easter duty all together to-morrow morning."

"Very well, it will be done as you direct."

At 8.40 I was ready to begin Mass. Two soldiers came forward and gave my catechist to understand that for this occasion they would like to take his place and serve Mass, which they did in a most perfect manner. Whilst the fifty-seven Catholic Poles were kneeling around the improvised altar in this immense Buddhist pagoda, beautifully decorated as on the days of its great festivals, the other Russian prisoners respectfully assisted at the celebration of the great mystery of our Faith.

Mass had hardly begun, when fifty-five strong but harmonious voices intoned the Introit of the Mass of the day "Aqua sapientiae potavit eos, alleluia" . . . "Confitemini Domino, et invocate nomen ejus: annuntiate inter gentes opera ejus." ("He has given them the water of wisdom to drink, alleluia" . . . "Give glory to the Lord, and call upon His Name: declare His deeds among the Gentiles.") To be able to celebrate the Sacrifice of the Lord in this pagan land and in the presence of the idols which decorated this temple of error, to reveal His works in the midst of a nation which in spite of its material progress and the wonderful success of its arms on sea and land is nevertheless buried in the darkness of paganism, what a joy for the heart of the missionary! Tears came to my eyes whilst I ascended the steps of the altar, and I soon saw that many of those young men were likewise shedding tears of joy; for a moment they were carried back in memory to their native land. After Mass they sang a hymn in Polish, and my thanksgiving being ended I spoke a few words to them, which an officer had the kindness to translate in their language. Then we made the arrangements for Confession, and it was decided that I would hear them in the afternoon and the next day before Mass.

I was about to leave when all the men, with the officers at their head, came to me and one after the other knelt down to receive a blessing and kiss my hand. I was deeply moved.

After dinner I returned to the pagoda. The prisoners were there, their beads around their necks, their prayer books in their hands, examining their conscience. The good sergeant of the Russian Church had everything ready. Before the altar he had prepared a confessional made up of a magnificent screen lent by the bonze of the pagoda.

Bishop Chatron of Osaka had sent me copies of a form of examination of conscience in Latin and Polish. I distributed them among the prisoners, and all they had to do was to point out with their finger the faults they wished to confess. It was an easy way out of a difficulty for those who could read, but there were seven or eight who either could not read or did not understand the Polish language. I do not know what a theologian would have done; for my part I did not hesitate a moment, I told them through the interpreter to make their Confession in their own language as sincerely as they would to a priest of their nationality, and if I did not understand God would.

The next morning when I arrived the men were on their knees praying and singing their Polish hymns. At ten o'clock all were reconciled with God: not one had refused to make his Easter duty. Mass was celebrated as the day before, and after a few hymns had been sung, each began to prepare himself in silence and recollection to welcome his God in Holy Communion, which was received with such outward fervor that one might have believed himself in the midst of a religious community. I may mention in passing a very edifying fact. Of the fifty-seven or fifty-eight Poles who were there, there was not one who did not have his prayer book, and only two had lost their beads. These I had the happiness to replace. The ceremony over, I presented my thanks to the Japanese officials and took leave of these brave and faithful children of Catholic Poland. The scene was even more touching than that on the day before.

ANCIENT MONASTERIES OF RUSSIA.

MONASTERIES and monks for many centuries have held an important place in the existence of Russia. Even at the present time her vast religious institutions are, strictly speaking, the most striking monuments of her history. In no other country has the monk played a more effective part than in Russia. Like Greece, this land never acquired more than the earliest phases of monasticism. The people of the East have always preferred contemplative and ascetic life to that which is active and militant. The greater number of schismatic monasteries were founded for men who wished to lead lives of prayer and penance. The Russian monk did not contemplate the development of the manifold branches of intellectual and religious activity which flourish in the West; to him the ideal of religious life has ever been the anchorite of the desert, the stylite on his column, or the ghostly-looking hermit whose only covering is the long beard which falls to his feet, a figure sufficiently familiar to those who have seen the paintings which cover the walls of Russian monasteries. Such images represent the saints who were buried alive, so to say, in the catacombs of Kief. The names of the monasteries recall the Thebaid. The larger ones are entitled *lauras* (*lavra*), the smaller houses *skite*, or from the desert (*poustynia*). The catacombs or crypts of some Russian monasteries are not, as in the West, the tombs of the dead, but were the dwellings of the ancient anchorites who, following the example of the fathers of the desert, retired to dwell in these subterranean grottos. The taste for hermetical life is not yet extinguished among the people. Although the State no longer authorizes the foundation of hermitages, many persons still disappear from their homes and their friends to dwell in cells which they have discovered or erected for themselves in country districts.

With such tendencies it will be easily understood that one simple monastic rule of life was all-sufficient. In Western countries for many years the Rule of Saint Benedict reigned supreme, and in Russia, as throughout the East, that of Saint Basil holds sway. It merely maps out the general plan of religious life without laying down any hard and fast rules in detail. In the ninth century

Theodorus Studite made some modifications and additions which were accepted and are still in force in a certain number of Russian monasteries.

Although manifesting perhaps less variety and concentration than the religious life of the West, the influence of the monasteries in Russia has been not less powerful. In the formation of the nation the monks have played a part similar to that exercised by Saint Colomba and Saint Benedict in Catholic Europe. As in Gaul and in Germany, they were the pioneers of civilization as well as of Christianity; converting the barbarous tribes and fertilizing lands and forests, they drew the population and Russian nationality to the depths of vast solitudes in the North and in the East. In the monasteries were deposited and safeguarded all the literature brought by the Greeks to Byzantium. Few of the ancient English abbeys could have compared in importance with Peterskoi at Kief, where Nestor, the annalist, compiled his chronicles. Russia is truly a country which has been made by the monks. The religious institutions there possess a more national character than elsewhere. In her monastic life as in other respects religion is identified with the people. During the struggles which took place against the Tartars, the Lithuanians, and the Poles, the monasteries have ever been the rampart of a nation which owes its Christianity to the monks.

The history of Russia is almost entirely shown in the two great *lauras*, Peterskoi and Troitza. The former, which may be called the monastery of catacombs, is situated on the border of the Dnieper. It symbolizes the first period of the national existence; the latter, Troitza, the second. Peterskoi shows the age of Kief; Troitza, that of Moscow. The monasteries of Russia were the citadels which mostly retain to this day their walls riddled with holes, denoting that they were in truth the strong fortresses of the Russian Middle Ages. The largest among them are regular towns, containing numerous churches and chapels. Troitza owns fourteen; Solovetski, seven; Simonof at Moscow, five or six.

Many of these religious houses unite picturesque beauty with historic interest. In Russia as elsewhere the monks chose the most attractive sites. The hermitages were built on the borders

of rivers and lakes, sometimes on islands. Cenobites dwelt in beautiful forest clearings, or in the wooded oases of the steppes. Troitza rises on the margin of a ravine. Its great red-brick towers have checked advancing Polish armies and served as a shelter to Peter the Great against the Streltsi in revolt. The monk whose duty it is to show the monastery to visitors invariably draws attention to the position held by the tents and cannon of the Poles, which latter received the strong fire poured forth from the monastic cannon between the years 1608 and 1609. At Peterskoi, in Kief, the site is grander, the associations are even more sombre and mysterious than at Troitza. Peterskoi was, so to say, the first starting-point of all Russian monks, having been founded in 1055. It has been the home of innumerable saints and the first national chroniclers. It is built on one of the hills on the right bank of the Dnieper. At the foot of the monastery on the other side of the great river lies a country as vast and as flat as the sea; beneath are the black catacombs where dwelt the old anchorites whose bodies repose therein. Other monasteries scarcely less illustrious are Simonof and Noropaski, whose walls have checked the Tartars at the gate of Moscow. Also Saint George of Novgorod, the Monastery of the Assumption of Iver, and the New Jerusalem, situated only a few leagues from Moscow, and which reproduces the holy places of Palestine. Solovetskoi, on the White Sea, and various others, recall many glorious souvenirs and attract manifold pilgrims. These sanctuaries enhance in the eyes of the people the dignity of the country which possesses them. Peter the Great, who had little regard for monks, would not, however, leave his new capital unprovided with this special consecration. In order to attach to Russia the half-Finnish soil of his new city, which owned a German name, the reformer ordered that the relics of the Russian Saint Louis Alexander Nevoskoi should be carried from Vladimir to Petersburg. Alexander, by his victory over the Swedes on the border of the Neva, had proved himself the precursor of the conqueror of Charles XII. Around the tomb of the national saint rose up a vast monastery which, owing to its riches and privileges, was placed in the same rank as Troitza and Peterskoi.

The population of these monastic cities is not what it was

formerly. Pilgrims still assemble in large numbers, but the monks who live within the enclosure are relatively few; often they seem to be merely the guardians of these religious citadels formerly inhabited by hundreds of monks. The greater number of houses are grouped around the old capitals or ancient republics of Kief or of Moscow, of Novgorod or of Pskof. In regions more recently colonized, in the black country or the steppes of the south and in the east, monasteries are few. The Russians, however, established a certain number in the Crimea, the Caucasus, and in Asia. Each bishopric possesses at least one whose superior is by right a member of the diocesan consistory. Some years ago the empire counted 600 religious houses containing somewhat fewer than 1,600 monks and about 3,000 nuns. In Russia the number of monks is almost doubled by that of lay brothers and novices, but the proportion of religious does not seem excessive in a country containing such a vast population as Russia. The schism or *raskol* and the institution of the Holy Synod have both been unfavorable to the monasteries.

The *raskol* has alienated from them the devout section of the people; the Synod has held them in a condition of dependence little favorable to religious life. The favor which the schism met with at its origin in the greater number of religious houses at Solovetskoi for instance led the Church and State to impose on the monasteries a severer surveillance and stricter yoke than hitherto. The opposition they offered to the reform of Peter the Great was another cause of their decadence. The Imperial power sought to diminish the number as well as the riches and influence attaching to these resorts where ancient ideas were studiously fostered and maintained. Peter the Great and his successors did all in their power to this end short of abolishing the monasteries. A man was forbidden to make vows before thirty years of age, a woman before forty. No one could enter the cloister unless free from all obligations to the State and to private individuals. The monk must renounce the privileges of his class, and all property held or inherited. Not only were the number and possessions of the monks restricted, but also their power and their religious influence. The spiritual rule, while encouraging the study of the Scriptures, forbade them under pain of corporal chastisement to

write books or to make extracts. Each monk was forbidden to have ink or paper in his cell without the authority of the superior, in order, says the rule of Peter the Great, "that nothing may trouble the tranquillity of the monks." The religious were only allowed one inkstand chained to a refectory table and not to be used except with the permission of their superior. These were singular reforms. In this as in many other points Peter the Great risked compromising the end by the means.

Of the 200 or 300 men who annually enter these monasteries more than half belong to the merchant and city artisan classes. The peasants are less numerous, a fact due no doubt to the legal bonds which formerly chained them to the land and to the commune. The upper classes, the nobles and men of the world, members of the liberal professions, are scarcely represented in the cloister. Under the régime of long military service large numbers of old soldiers exchanged their uniform for the monk's habit and the barracks for the cloister. In the religious houses are to be found men of great intelligence and culture as well as the most ignorant of the Russian clergy. Many who enter merely seek a refuge in their old age.

The more distinguished pupils of the seminaries enter the academy, which holds the place of the faculty of theology. These having chosen between the Church and the world have then to choose between the two ranks of the clergy, between the life of the pope which permits domestic joys and the monastic life which opens access to ecclesiastical dignities. The religious who exclusively direct the academies attract to them all promising young subjects. His vows once pronounced, the career of a Russian seminarist become monk is most rapid and easy. The law does not admit men to monastic vows before they reach the age of thirty. For the academic pupils the legal limit is however reduced to twenty-five; for him there is no novitiate. His studies terminated, he is named inspector or professor of a seminary. Later he becomes rector or superior, and from function to function he can arrive at the episcopacy before attaining middle age.

The other class of monk leads quite a different sort of life. For him there is no career. The daily routine of his monastery, the services in his church, the chant of long offices in the Greek

rite,—such are the principal occupations of his life. Physical labor or brain work holds but a secondary place. Formerly the routine of community life was rare among Russian monks. Several patriarchs had in vain tried to enforce it. The greater number of monasteries consisted of assemblies of men residing under the same roof without, however, living in common. They prayed and had their meals together; but each member owned his private purse, his share in the revenues of the monastery, and disposed of them according to his pleasure. The Holy Synod introduced a more severe discipline into the religious houses. It is the central authority and governs monastic reform. The monasteries of Russia are not individual establishments, they are national institutions and constitute a sort of public service. Under an autocratic government such associations can only exist on condition of accepting government tutorship. Far from being, as in the West, free corporations, more or less independent of ordinary ecclesiastical authori y, the Russian monasteries have lost the right of naming their superiors. They are placed under the absolute dominion of the Holy Synod, without whose authority no monastery can be founded and no novice permitted to pronounce his vows. Until the actual reform, monasteries were often given to aspirants to the episcopacy; hence resulted a state of affairs somewhat analogous to the benefices and grants of ancient France.

Four of the principal monasteries bear the ancient title of *laura*. They include the three great sanctuaries already mentioned, Peterskoi of Kief, Troitza in the North, and Moscow, together with Alexander Nevskoi at Petersburg. The neighboring Metropolitan usually resides at the *laura* which depends on his authority, together with some seven or eight houses entitled *stavropegics*, containing not more than thirty-three professed subjects. In the *lauras* the legal number is about 100 religious, the novices and lay-brothers not included, who in reality double the strength of the monasteries.

Much has been said concerning the riches of Russian religious houses. As a fact they have lost the greater part of their lands, but still retain such furniture, presents, and *ex-votos* as have been in their possession for centuries. Nothing to be seen in Italy or Spain can give a true idea of these splendors. The shrines of the

saints and the altars are covered with masses of pearls and precious stones. In the sanctuary at Troitza jewels, magnificent vases, rich gold stuffs embroidered with pearls, artistic objects of all sorts, form a museum to which Europe can produce no equal except perhaps the patriarchal sacristy at Moscow. Besides these treasures, the caves of Troitza still contain, it is said, quantities of pearls and uncut gems. These incomparable riches belong to the churches; the monks are only their guardians. Formerly the monasteries possessed vast domains, lands and villages accumulated in their hands as well as gold and precious stones. The *property* taken from the monks in 1764 comprised almost a million of souls, not including the women. Troitza alone had a hundred thousand male peasants. The villages belonging to the monasteries were seized. The monks were left goods without serfs, mills and lands capable of cultivation, prairies, rivers, and numerous forests. The power to receive gifts and legacies being also left to them, many monasteries became once more proprietors of vast riches.

At the present time the monks are still in possession of the greater number of the miraculous statues in Russia. This prerogative draws to their churches pilgrims and alms from all parts. From early times pilgrimages have been in great vogue among the Russian people. It is one of the traits of the national character which most savors of the East and the Middle Ages. There are few peasants who are without the ambition to visit Troitza or Peterskoi. At these sanctuaries pilgrims are counted annually by hundreds of thousands who all burn tapers and leave offerings.

In addition to these popular pilgrimages there are few monasteries which do not attract visitors to pray at the foot of a venerated statue. Moreover, the miraculous statues of virgins kept in the religious houses are carried annually by the monks in procession from village to village, and on these occasions large sums of money are collected. Visitors to Moscow will notice a little chapel built beside the principal gate of the Red Square which separates the Kremlin from the bazaar. This chapel, before which a Russian when passing invariably makes the sign of the cross, contains the image of Our Lady of Iberias, one of the most venerated in Moscow. Like the Bambino of Ara Cœli in Rome,

the Virgin of Iberias is sometimes carried to the sick in their homes and for this purpose possesses horses and carriages. Russians love to construct their tombs near the shrines of the saints, and in this country as in the West it was formerly the custom for princes and aristocrats to be clothed after death in the religious habit and interred in the monasteries. Even now the inhabitants of Petersburg eagerly covet and are willing to pay a high price for a place in the cemetery of Saint Alexander Nevskoi, or a grave in the monastery of Saint Sergius near Stvelna on the border of Finland.

In many of the ancient monasteries the monks seem to have no other mission than to act as guardians of the relics and images contained in the churches. Often they display great artistic talent. Some houses, Saint Sergius' for instance, are celebrated for their choir service, which is no small boast in a country where sacred music is held in great honor. Moreover, the religious have in accordance with the Byzantine tradition preserved studios of painting, and of late years have renewed the practice of one of the most ancient monastic occupations, namely, copying books. Printing has, however, replaced manuscript work. The printing presses at Kief furnish a vast number of those liturgical books which penetrate even into Turkey.

Solovetskoi, built on an island in the White Sea, has sailor-monks, and carries pilgrims on its own steamboats. The great *lauras* are the seats of ecclesiastical academies. Of late years some monasteries possess schools and a few hospitals. If the schismatic Russian monasteries do not, as in the Catholic Church, render incalculable service to all classes of society, the monks at least are not always useless and idle.

In conclusion, a few words concerning the convents may be added. Less numerous than the monasteries they are as a rule more frequented. As the law does not permit women to make vows before forty years of age, statistics do not count as religious women who have not attained that period. The rules which forbid young girls to make vows do not restrict them from entering the cloister. They dwell there as novices or aspirants, and remain free to return to the world and to marry. Many preferring this liberty grow old in the cloister without making vows. These

novices are thus more numerous than the professed sisters whose lives they share. In Russia as in other countries the cloister exercises more attraction for women than for men. Of late years a movement has been made to induce the convents to embrace those works of charity and devotion to others which characterize the active orders in the Catholic Church. Some congregations have been formed, such as the Sisters of St. John at Moscow. They attend wounded soldiers, and in time of peace the sick in the hospitals. It will be long, however, before they will be regarded as religious in the full sense of the word, as that title in Russia is exclusively reserved for the men and women who lead a monastic life.

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DOMESTIC PRELATES AND THEIR INVESTITURE.

WITH the increasing number and popularity of Pontifical appointments to the rank of Domestic Prelate in the United States and other missionary countries, the question of the origin, meaning, jurisdiction, and investiture of such officers has become a practical one for our clergy and people at large. We have already treated the subject in its chief aspects, when we commented on the Pontifical Brief which explains the rank of Protonotaries, issued in February of the current year.[1] We would here briefly add something touching the historical significance of the dignity and the position it occupies in the liturgical ministry, and suggest a ceremony of investiture. Fagnani, an eminent canonist, defines the ecclesiastical prelacy in general terms as "a permanent appointment to the administrative service in the Church, with right of precedence."[2] Among these offices we distinguish two classes,—those namely who receive their appointment and right of precedence with the conferring of episcopal orders, and those who receive it simply for the exercise of ecclesiastical functions which confer no pontifical jurisdiction. These latter officials are designated as *praelati secundarii*, to distinguish them from the hierarchy proper, styled *praelati primigenii*.

[1] *Cf.* ECCLESIASTICAL REVIEW, July, 1905, pp. 73–77.

[2] *Jus Canon., Decretal.* I, l. 3, cap. Ad haec, n. 20.

The rank of Domestic Prelate traces its particular origin to the establishment of the College of Cardinals to which, since the eleventh century, the temporal administration of the Church has been committed. The *Praelati Curiae*, or *Praelati Domus* as the Domestic Prelates were called, became the intermediaries between the Pope as head of the administration, and of the Cardinals as his chief ministers. They formed the executive council and acted as ministers at home, or legates abroad, to whom the affairs of the pontifical court were committed according to their respective ability and trustworthiness.

In some cases, such prelacies were bestowed as the result of certain examinations for which candidates might qualify in the same manner as students do for academical or professional degrees; in others, they were granted as favors or privileges without public test. Thus we distinguish between *prelatura di giustizia* and *prelatura di grazia*. It is the latter class of prelacies which are being bestowed upon members of the secular clergy, whenever the diocesan bishop represents them to the Holy See as deserving such dignity.

The qualifications formerly demanded from those who wished to obtain a prelacy by examination were very exacting. All candidates had to take a five years' course in canon law, and were to have two years' practice in an ecclesiastical court. As this practically debarred priests who were engaged in diocesan work from applying, the Holy See, under Clement IX, established a separate school where students devoting themselves to the special pursuit of ecclesiastical law might obtain prelatial rank in regular course. This is the origin of the *Accademia Ecclesiastica*, which grants the title of "Monsignore" together with the privilege of "Domestic Prelate" to its students who, as a rule, are selected with a view to fulfilling worthily the *munus nobile et honorificum* which the condition of an advocate of the pontifical rights and household demands. For in this school particular attention is given to the study of ecclesiastical diplomacy and public economy.[3] It is said that Pius X intends to do away with the institution, as there is less reason for its existence at present than at the time

[3] See *Pontificia Accademia dei Nobili Ecclesiastici*. Memoria storica di Ferd. Procaccini di Montescaglioso. Roma, 1889.

when the administration of temporal affairs formed a larger proportion of the duties of the Chief Pastor and his court. The study of canon law is at the same time being simplified and divested of many of the intricate problems which arose out of diplomatic relations from which Pius X finds himself freed, and to which he gives less countenance than was deemed necessary formerly. Whilst therefore the study of canon law is becoming simplified, the difficult and exclusive task of the *prelati di giustizia* in the canon law school is a study of principles and legislation to which the *monsignori di grazia* are not supposed to devote themselves so exclusively.

The Investiture of Domestic Prelates.

We have been asked what are the prescribed ceremonies of investiture of Domestic Prelates, and where in the Pontifical or Ritual may these ceremonies be found?

In point of fact there are no prescribed ceremonies of investiture. The rank of Domestic Prelate is much the same in the Church as is the rank of general or admiral in the army or the navy. The promotion is an appointment to an honor which requires no special introduction, such as is customary at the consecration of a bishop or of a king. The insignia are those of rank and honor, not of office in the stricter sense of the word, and the dignity is not a sacred (sacramental) one in the Church; it is one connected with and arising out of the temporal administration of the Church. Hence the liturgy does not recognize it in any special way or by any separate ceremonial.

Nevertheless as the dignity in the eyes of our people takes on an essentially ecclesiastical and sacred character, and as it is very desirable that it should maintain amongst us this character rather than that of a mere title or testimony of efficiency, it would be useful if the Sacred Congregation were to assign some rite of investiture that would emphasize the spiritual rather than the temporal nature of merit in the Church.

Meanwhile there is nothing to prevent us from adopting some becoming and otherwise authorized form of blessing and solemn prayer in the bestowal of ecclesiastical honors of this kind, for the edification of the faithful who may thus be taught to show their

respect from supernatural or religious motives, which such dignities are intended to awaken. For if the honor of Domestic Prelate, with its distinctive dress, does not promote religious reverence, it is rather to be deprecated, and would soon drag not only itself but religion into the mire by the very vanity and pride which it would suggest when separated from such motive.

Upon consulting the painstaking and able liturgist who has for years regularly contributed to these pages and who is the author of the articles on Protonotaries, we receive the following suggested outline of a ceremonial that might be properly adopted (in lieu of one more authoritative and explicit) for the investiture of a *monsignore*.

As soon as a priest is appointed a Domestic Prelate he is entitled to wear the *monsignore* dress, which consists of a purple cassock, with train, *mantelletta* of the same color, and the rochet. The biretta is black (with a purple tuft). Some kind of ceremony, however, is allowed on this occasion.

1. The Ordinary may sit on his throne or on the predella of the altar, and make a short address.

2. The assistant priest, standing on the predella at the Gospel corner, reads the brief of appointment both in Latin and in the vernacular.

3. The Monsignore is led to the throne or altar, where he remains standing.

4. The Ordinary then blesses the rochet with the *Benedictio ad omnia*.[4]

5. The Ordinary then sits and places the rochet over the Monsignore's head; and, after the rochet is adjusted, the Ordinary puts the *mantelletta* over the Monsignore's shoulders and fastens it.

6. This ceremony may take place at any time. If it takes place before Mass, the Monsignore assists in full dress.

[4] The rochet is not, strictly speaking, an ecclesiastical vestment and has no special blessing.

THE SYMPTOMS OF DEATH AS A CONDITION FOR ADMINISTERING THE LAST SACRAMENTS.

Death after Prolonged Sickness.

WE now come to the most controverted and obscure point in our discussion, viz., the determination of the probable period of latent life in those who die of an illness more or less prolonged. In these cases the duration of latent life is much shorter than in cases of sudden death, as already explained. It is clear too that the precise period is very hard to determine.

Not infrequently, after such patients have breathed their last, it may be possible for the doctor to state with moral certainty that, although they be still alive, they must surely die within a short period; for it may be physically impossible for them to regain the active energy of the faculties which constitute health. Yet even here it may baffle the most skilled physician to assign the precise moment at which, after the last breath, the separation of soul and body actually takes place or may ensue. But this separation and this alone terminates the period of latent life.[1]

Capellmann[2] extends this period for some minutes, without however determining the exact time. Fr. Villada (*l. c.*) whom Fr. Noldin and Canon Alberti (*l. c.*) cite and follow, believes that the time may be set down at about six minutes. Even in the seventeenth century, according to the testimony of Fr. Lacroix (*l. c.*), there were some doctors who believed that this period lasted a quarter or half an hour; and in the eighteenth century Fr. Feijoo expressed the opinion that the period extended to half an hour. Our own opinion is that the time lasts for at least half an hour, and would we dare to condemn those who should extend it even farther.

[1] "We can say," remarks Goggia, "that when a physician has noted in an individual a great number of signs or phenomena characteristic of death he may in perfect good faith pronounce his judgment on the *impossibility of a return to life and to consciousness*,—expressions which are far more exact than those commonly employed to indicate the state of death, since we can make no pretense to know the precise moment at which our soul leaves its material habitation." *Cosmos*, V, 44, p. 148.

[2] L. c., p. 178.

The reasons upon which we base our conclusions contemplate three classes of persons apparently dead. The first class embraces those in whom latent life will continue at least half an hour after, apparently, death has set in. This may be commonly assumed in the case of a person sick of some ordinary disease. Suppose that such a person had called for a confessor. There was perchance some negligence on the part of the family, or the priest was absent, and when at length he arrives, the person has breathed his last half an hour or perhaps three-quarters of an hour before. Is there sufficient reason for him now to doubt whether the man be dead or alive? We believe there generally is. The argument is plain: it is certain that this man was once alive; it is not certain that he has died; for there exists no sure evidence of death. The conclusion to be drawn is evident. We suppose, of course, in the present case that neither putrefaction nor even cadaveric rigidity is clearly indicated.

It is moreover a doctrine commonly accepted in our days, as we have already shown, that after the moment commonly designated as that of death, a person may continue to live for some time. This time no doctor has been able to limit with certainty to a period less than half an hour, or even less than three-quarters of an hour. We must, therefore, admit as practically doubtful in the case proposed, that the person is actually dead. It may be added that at least some slight probability—to say no more—exists of his still being alive. Whence we conclude that the last Sacraments can and should be administered to him. "As long as there is no certainty," writes Fr. Feijoo, "we must doubt; and where we are forced to doubt whether the subject be alive or dead, absolution is to be given conditionally."[3]

The maxim of Dr. Icard[4] is well to the point: "It is better to treat a dead man as though alive than to hazard treating a live man as if he were dead." Certainly, if this is a prudent maxim for the doctor in his responsible office, it is much more so for the priest in his sacred functions.

The second class which we contemplate here is that of persons in whom latent life lasts longer than half an hour. There are many striking instances of this.

[3] *Senales, etc*, Sect. 10, l. c., p. 257.

[4] L. c., part 3, c. II.

Dr. Cirera gives testimony of a case of this character in the records of the before-mentioned session of the 15th of January, 1903. The minutes read:

"For his part, he believes that Extreme Unction can and should be administered after death—taking the word in its ordinary sense—and that the custom generally observed in such cases can not be approved: namely, that if the sick man has breathed his last before the priest arrives, those in charge consider him as dead and treat him accordingly. Notice, too, that he does not refer to cases of sudden accidents, nor does he include the drowned and those struck by lightning; for in these cases it is well known that they are sometimes resuscitated after many hours of apparent death. But here he refers to those who die after passing through the *ordinary* stages which *grievous sickness* induces, where people are too easily inclined to admit the presence of death.

"In support of his views, he cites the notable case of a woman thirty-two years of age who had been afflicted with double pneumonia and pericarditis with hæmorrhage, and had apparently died after an agony of some two hours. After about fifteen minutes of artificial respiration applied to her, the heart-beats, which had entirely ceased, again became perceptible; respiration set in anew, and though it was very difficult for her to free herself from the bronchial mucus, she recovered her speech before sight returned. At the end of about two hours she had relapsed into the same state of imminent danger as before; her intellectual faculties, however, remained continuously under control. She died twenty-four hours later after passing through an agony similar to that of the previous day.[5]

Before this incident Extreme Union had been administered to her. The doctor relates this case because of its special appositeness. For if in a sickness which so directly affects the operations of the lungs and of the heart, the patient not only remained alive but was able moreover to recover even the use of all her functions, the conclusion is forced upon us that life would for some time have remained, even though nothing had been done. So in other cases of sickness when

[5] The account of this session, which we owe directly to the courtesy of Dr. Cirera, and which we publish in our *Casus Conscientiae* (Gury-Ferreres, v. 2, nn. 1199 and 1217), substantially coincides with the printed report here copied; it reads: "At the end of about two hours she recovered all her faculties, remaining in a state of imminent danger, which continued until the following day, dying, etc."

exterior vital manifestation ceases, we may take it as probable that the same thing occurs."[6]

In a communication of Dr. Coriton to Dr. Laborde the following case, which occurred on February 27, 1893, is given:—

"A woman, according to the diagnosis of various doctors, was afflicted with a tracheo-bronchial adenopathy, probably of tuberculous origin, to which were added several attacks of suffocation. At five o'clock on the morning of the day mentioned the attack was so violent that Dr. Coriton was called to give her some relief; but before he could arrive at the house he was told that she had already breathed her last and was dead. He found her in fact livid, inert, without any respiration, without pulse, without heart beatings.

"To the surprise of the bystanders, Dr. Coriton began the rhythmic tractions of the tongue upon what seemed to a certainty nothing more than a dead body, and continued these some 35 or 40 times a minute. The pallor gradually began to disappear from the cheeks and from about the nose, then followed a slight movement in the nostrils, each time more accentuated; after five minutes a slight breathing was noticeable, to which succeeded others even deeper than before, whilst the thorax could be seen to rise at intervals. After half an hour or so, heart-beats began to be noticed, the pulse reappeared, the sick person recovered a slight sensibility, and the respiration became regular. An hour and a half after he had arrived the doctor retired, leaving the sick person tranquil and with all the manifestations of life. She had entirely recovered from her state of apparent death. The parents of the sick woman, and especially her husband, says Dr. Coriton, were stupefied and did not know how to recompense me. I myself, he adds, was somewhat astonished, because I had not believed in the possibility of such a resurrection.

"The sickness ran its course, but the invalid lived more than three months, dying on the 29th of May of the same year, 1893."[7]

Dr. Coutenot also gave an account to Dr. Laborde of another case which occurred in the hospital of Besançon, on May 10, 1893. That day, at 10 o'clock in the morning, Dr. Coutenot received word of the death of Jeanne Govignon, a girl thirteen years old, who seven days previously had entered the hospital suffering from

[6] *Criterio*, etc., l. c., pp. 237, 238.

[7] See Laborde, *Les Tractions rhythmées de la langue*, pp. 168–171

an attack of cephalo-meningitis of long duration. Dr. Coutenot arrived at the bed of Jeanne three or four minutes after she had breathed her last. He found her with all the signs of death: the face livid and the extremities of the body slightly blue, the head inclined toward the right shoulder, saliva had gathered about the lips and the pupils of the eyes were dilated; she was without respiration, without sensibility, without movement in the heart, without pulse. Nevertheless Dr. Coutenot resolved to employ rhythmical traction, and he soon began to notice signs of life, the disappearance of the blue color, slight movements of the nostrils, faint guttural noises and weak thoracic tremblings.

In the course of twenty minutes respiration was reëstablished, the movements of the thorax and of the abdomen became normal, and cardiac pulsations could be perceived by placing the hand over the precordial region, the two sounds could be distinctly heard, and the pulse, though feeble, reappeared. All these manifestations of life, however, soon began gradually to disappear, in the reverse order of their coming, even though the rhythmic tractions were continued.[8]

This instance, like that of Dr. Cirera, clearly proves that even in the case of chronic illness and of sick persons whose organisms are so impoverished and unfit to continue their functions that death is inevitable, there still remains, after the moment commonly called death, a sufficiently long period of latent life.

In the review, *L'Union Médicale du Canada*, for January, 1896, Dr. A. Ethier narrates an incident which proves that even when organs have suffered a wound which must of necessity prove fatal, and that instantly, there still exists a period of latent life similar to that which takes place in long sicknesses.

Dr. Ethier was called to assist a man who had fractured his skull on a rock to which he had fallen from an elevation of thirty feet. The wide opening extended from the right temple to the petrous portion of the left temporal, crossing the centre of the sphenoid bone, and producing cerebral hæmorrhage. It seemed as though he had died in the very instant of the accident, and to all outward seeming he lay quite dead and corpse-like. Despite all this, and after other means had been tried in vain, Dr. Ethier

[8] Laborde, l. c., pp. 163–167.

practised rhythmical tractions. After about twenty minutes he succeded so far that the man who had appeared to be dead, with a fracture that was undoubtedly fatal, began to show signs of life, and soon completely regained the use of his faculties before dying *two hours later*.[9]

The third class here to be considered includes those in whom latent life lasts considerably longer than half an hour.

In view of these and other similar cases, doctors and physiologists, authorities of great learning and experience, assign for even this kind of prolonged sickness, a period of latent life considerably beyond half an hour. The great weight of their authority is the argument which we have reserved for this portion of our thesis.

As early as the eighteenth century the illustrious Dr. Thomassin, professor at the school of Besançon, taught "that we should accustom ourselves to look upon the first twelve hours which follow the moment called death, as a continuation of the same sickness."[10]

Other doctors, according to Icard, desire the treatment for apparent death to be systematically carried out *in all cases*, before a corpse is allowed to be buried.

Laborde, in the communication addressed to the Academy of Medicine of Paris, January 30, 1900, assigns as the average term of latent life for all cases, the space of *three hours*. Hence he does not believe the death of a man can be considered certain, unless he has been subjected for three hours to the rhythmic tractions of the tongue, and unless during all this time there could not be seen in him any sign of life.

Dr. Coutenot, in the article published in *Études Franciscaines*, says (p. 47) that the period of latent life continues from one to three hours; the maximum recurring in the case of sudden deaths, and the minimum—that is, one hour—in the case of deaths resulting from prolonged sicknesses. And this average, one to three hours, ought, he claims, to serve the priest as a rule in the administration of the sacraments.[11]

[9] Laborde, l. c., p. 544. [10] See Icard, l. c., p. 3, c. 2.

[11] "After the minister of the sacrament has scrupulously inquired regarding the time that has elapsed since the last breath was drawn, regarding the special disease

Goggia in the *Cosmos*[12] states that in these cases of long continued sickness, followed by an agony, a doctor ought not to certify to the death of the patient until its remote signs have manifested themselves. These are rigidity of the corpse and blisters without moisture; not upon one finger merely, but upon different parts of the body.

Dr. Bassols, in the session of January 23, 1903, of the Barcelona Academy of SS. Cosmas and Damian, gave it as his opinion in regard to the administration of the sacraments, that, morally speaking, we can set as the terminus of the period of latent life that moment when cadaveric rigidity presents itself, and consequently that until this has appeared the sacraments can be administered.

He means that the period of latent life in these cases of ordinary sickness probably lasts until cadaveric rigidity sets in.[13]

Cadaveric rigidity does not usually manifest itself until *at least one hour* has passed from the time called death. Capellmann says that it is wont to present itself from one to twenty-four hours after the moment commonly called death. Niederkorn in his statistics, cited in the 10th conclusion drawn up by Dr. Blanc (quoted in our November article), holds that in two-thirds of the cases rigidity begins at the end of from *two to six hours*. According to Surbled,[14] however, it generally appears at the end of three hours. Icard[15] maintains that it usually begins between from six to twelve hours after death is commonly taken to have supervened.

which has been the determining cause, and regarding the manner of the agony,—remembering moreover that the persistence of interior life may continue from one to three hours; the maximum for sudden and unforeseen deaths, the minimum for long and wasting maladies—he can come to a conclusion and act according to his conscience.''

[12] Vol. 44, 1901, p. 149.

[13] The following argument in favor of Dr. Bassols' statement is sound theology: the sacraments ought to be administered to one who seems dead, if it can not be assumed with certainty that he has really died. But before cadaveric rigidity presents itself, one cannot be certain that death is really present. Therefore the sacraments are to be administered in all cases where cadaveric rigidity is not yet manifest.

[14] *La Vie Organique*, l. 4, c. 1.

[15] L. c., p. 20.

In confirmation of the rule laid down by Dr. Bassols, we might also mention the conclusion arrived at by Dr. Louis after many years' experience in over 500 cases of death: "The flexibility of the members," he says, "is one of the principal signs by which we can judge a person to be still alive."[16]

Finally, amongst the wise conclusions formulated by Dr. Blanc, and approved by the learned Academy of Barcelona, the following are especially worthy of note in this connection. They are:

"*Resolved 5.*—After the moment commonly called death, even of the death which follows on acute and chronic sickness, there exists in the human body, according to the testimony of the majority of authors, a certain residue of vitality of the tissues, which reveals itself by contractions of the muscular fibres, both smooth and striated, by absorption, by vibratory motions of the epithelial ciliae, and of the spermatozoids, by contractions of the womb, which at times have brought about the expulsion of the fœtus, etc., etc.

"*Resolved 6.*—In the presence of a human body which offers the phenomena noted in the preceding conclusion, medical science has, at least for the present, no means by which to decide if the principle which maintains functional unity in the organism, has disappeared."

"*Resolved 8.*—The epithelial ciliae of the air channels, according to authors worthy of confidence, still vibrate from 12 to 15 hours after the time commonly called the moment of death."

It should be noted that the three classes of arguments which we have brought forward in support of our opinion: "that the probable period of latent life, in those who die after a long sickness, lasts for at least half an hour," make this opinion, to use the most modest term, at least remotely probable. Under such circumstances it is clear that during this entire period the sacraments can and should be administered to those who appear dead from such diseases.

It is needless to say that these facts should not be misconstrued into a plea which might cause a certain security and consequent neglect to call for the ministrations of the priest only when the sick man has breathed his last or is almost in his agony. The arguments which we have advanced to prove the possibility of saving souls by administering the sacraments to

[16] See Icard, l. c., p. 25.

persons apparently dead, establish no less the possibility of saving their temporal lives, if the proper means are employed. And as there is no excuse for delaying the summoning of a physician until the positive apprehension of death makes itself necessarily felt, so there is no justification for failing to call the priest until life has well nigh run its course.

JUAN FERRERES, S.J.

Tortosa, Spain.

THE TRAINING OF SILAS.

X.—A PROFESSIONAL LECTURER CAUSES A SENSATION.

RARELY in her annals did Laurenboro witness an event like the Flume Lecture. The Orpheon, an artistic combination of Composite and Roman renaissance, with its delicately tinted ceiling, its stucco walls and columns, and its acoustic properties unexcelled, was an ideal hall for a speaker. The wealth and fashion turned out to hear Professor Flume; it was strictly a society event. The tickets had been placed at two dollars,—another of Melgrove's ideas. Even the boxes were filled. "Standing-room only" was posted as early as eight in the evening.

Promptly at nine o'clock the Professor was introduced: a tall, well-built man, about fifty, clean-shaven, and with long iron-gray hair. He possessed a rich baritone voice, which he modulated to perfection. His English was the language of a cultured speaker; his thoughts were those of a man who had mingled experience with his philosophy.

"Shibboleths," said the lecturer, among other things, after he had warmed to his subject, "is a catch-word which charms the minds of the many who will not reason for themselves." He then went on to say:

"In nearly every epoch a majority of the human race has set up some shibboleth as the sum and substance of its thinking; only one man in a thousand we daily meet is an exact thinker, who insists on getting his facts at first-hand. The multitude is entranced by generalities and fine phrases. It cares more for sound than for sense. It is swayed hither and thither, not by reason, but by sentiment.

"Ask most men who are prating about Progress—with the capital P—what they mean by the term, and they will stammer for an answer. They have in their minds no definite idea of progress except vaguely that it means a general advance from a worse to a better state. But ask them to define still further, and they are dumb.

"Is not the shibboleth 'non-sectarianism' the tyrant of the present age? a catch-word that sounds well in the mouths of rhetoricians and demagogues? that warps the judgment of millions of men, and moves them to outrage the sacred rights of conscience? How many men could define it? What does non-sectarianism mean? What does it teach? That the Creator of the Universe, who took the trouble to reveal definite truths to us, cares not whether we believe them or not, and leaves the interpretation of them to the fallible minds of men; that God is indifferent to objective truth, and that to assert a truth or deny it is equally pleasing to Him; that the State which represents His authority has no right to protect truth against the encroachments of error. The shibboleth of non-sectarianism is a deliberate insult flung into the face of God, who is Absolute Truth. Its constant cry among us shows the weakness of our poor humanity; it only proves that we are men who are moved more by the will than the mind. We are rational beings; but, as a matter of fact, are not reasoners. We follow the shouter of a shibboleth as a flock of sheep follows the bell-wether. Even those of us who are men of education and independent intellects are subject to the influence of phrases which, by dint of repetition, come to have a mastery over our minds. Is there any greater humiliation of our race? and is there no remedy?

"I do not profess Catholicism [exclaimed the lecturer, who had flung himself into his subject, and who at times was surpassingly eloquent], but I do admire the marvellous logic of its position. Where shall we find on God's broad earth to-day such a masterly organization? or such a determined foe of moral error? We have had flaunted in our faces for years the shibboleths of non-sectarian schools, non-sectarian universities, non-sectarian libraries, non-sectarian sources of thought and education. What does it all mean? Non-sectarianism at bottom means Godlessness, or it means nothing.

"Take our schools, our colleges, our universities, our public libraries, without a supreme mind or voice to direct them into one groove of truth and action for the welfare, moral and ethical, of the race, and what will be the result? Send a thousand ships out over the bosom of the broad Atlantic without a compass, and where will

they land? Turn a hundred thousand children into the world loose, without definite knowledge of the Infinite Being, without moral sanction for their actions other than the fear of prison stripes and iron bars, and what will become of a nation? Hurl millions of books into your millions of homes to spread moral and intellectual leprosy without a strong hand and a stronger mind to control them, and what will become of the faith and morality of a people?

"In the presence of these terrific dangers—I am speaking to-night in the interests of a library—the Roman Index, an institution that controls the education of the unbiassed in the choice of reading, gives direction to the thoughts and sentiments and protects the minds and hearts of two hundred and fifty millions of our race, is one of the greatest safeguards of the nations from intellectual and moral defilement that was ever conceived by the mind of men.

"Believe me, ladies and gentlemen, when this earth of ours ceases to be a human abode, when the history of man on our planet ends, when the Great Master comes to sum up results, there will be many surprises in store for us. But I fear not to say that, when that dread moment comes, we shall find that the Roman Church, with her unity of thought and direction, was the only rational agency ever devised to direct the minds of men, an agency that had its inception in the mind of God."

The orator retired to his seat amid tumultuous applause. Never did Laurenboro hear such eloquence, or so many truths so forcibly put. Even the Newells in Box K clapped their hands.

Father Sinclair, Melgrove, and the rest of the Organizing Committee went on to the stage and shook the hand of the lecturer, who was wiping the perspiration from his brow.

"Congratulations, Professor. Masterly effort," broke in the half-dozen voices.

"Thank you, gentlemen, thank you," replied the orator, in a matter-of-fact way.

"We shall have the pleasure of hearing you again?" asked Father Sinclair.

"Kindly communicate with the Flume Lecture Bureau, Irving Square, New York," answered the professor, who, rising to his feet, continued, "You will excuse me, gentlemen,—I must catch the night train. I lecture west of the Rockies on Thursday next. So I shall say *au revoir*." And the professor was gone.

The business-like tone of these remarks came like a cold clap to Father Sinclair, and told him then and there that he was having to do with a professional lecturer at so much a night. But no matter; some solid truths had been sent home. The lecture would do good.

Next day, Melgrove handed the astonished pastor an eighteen-hundred-dollar cheque for the Laurenboro Library.

"Melgrove, you are a born *impresario*. I thank you, and congratulate you on your success."

"It's the knowing how to go about it, Father. Advertise. Get the people interested, and the victory is yours. And we are going to follow up our success. In to-night's *Times* there will be an elaborate report of the Lecture. To-morrow the whole town shall be discussing the Roman Index, non-sectarianism, *et cetera*. Burton promised me that the lecture would also go into the weekly edition; in that way the whole country will learn something about the Church and her way of doing things. I must be off home. Mrs. Melgrove could not come last night. Our little Helen is ill, and we are quite anxious."

Evidently the popularity of the Free Library was growing. Two thousand four hundred dollars would bring in a first instalment of books. Father Sinclair went to his study to write invitations to a few ladies to meet at the glebe-house the day following. He had secured catalogues from the various publishers, and he needed aid in making a selection.

He recoiled from the task for various reasons. His own studies had thrown him out of the beaten track. He was a great reader and devoured works of philosophy and the sciences as soon as they appeared: he wanted to know what men were thinking about in the world. But fiction, with the exception of the old standard authors, which everybody reads, was quite an unknown world to him.

A perusal of the catalogues made this still more evident. He plodded through page after page of unfamiliar names. He glanced at the titles of thousands of books he had never heard of before, and he marvelled at the activity of the human mind. He counted the pages of titles and names, and found twenty of fiction to one of science or philosophy. Was this a good criterion of the trend of modern intellectual tastes?

"I am surely becoming an old fogey, or the world is getting ahead of me," he mused, as the pages of the catalogues were passing through his fingers; "not one of my favorite authors, except Thackeray, is to be found in these lists."

The world had not gone ahead of him; it had simply somewhat deviated from its former course. This was the Age of Fiction,—a discovery Father Sinclair had made in the course of a few hours.

The following afternoon a coterie of ladies came and began the work of choosing the books for the new Library. The quickest way was to check off the names on the catalogues, and then send these to their respective publishers. When there was a doubt as to the author's spirit, he was passed over with a query. Father Sinclair reserved to himself the selection of the more serious works which he purposed adding to the Library.

"Father, your serious works will never be called for," ventured Miss Garvey, who had been named Chief Librarian of the new institution. "I fear you will regret the outlay. Free libraries nowadays are fiction libraries; and people do not read heavy books."

The little lady was speaking out of the fulness of five years' experience in the Humboldt; but this was a novel point of view for the pastor.

"Would it not be better to double some of the popular authors for the first instalment, later, the serious works may come?" she asked.

"Do you mean to tell me that people read nothing serious now?" he replied.

"Not when there is a novel in the house, Father."

"Do you want me to believe, Miss Garvey, that people would give over a solid book of history or biography for a silly love-tale?"

"Precisely; every time," returned Miss Garvey. And the other girls laughed.

"Decidedly, I have slipped a few cogs. Why, in my time, Scott, Thackeray, Dickens, and a few others, were all we read."

"But that was a long time——" Miss Garvey, smiling, tripped herself. She was on the verge of making a tremendous slip.

"What a dreadful girl you are," exclaimed the others, when the pastor had gone. "What will Father Sinclair think of you? You have made him think he is an old man."

"Can't improve on Nature!" she replied, quickly. "Father Sinclair himself admits that he knows practically little about modern fiction. How could he? He has something else to do besides reading trash. Ladies, I was five years in the Humboldt, and I know that half the novels published are trash pure and simple,—and you know it too. They give false views of life, develop morbid tastes, put sentiment above reason, just as the lecturer said the other night. The dialogue is insipid; the descriptions are stilted, unreal things. I read novels then, because it was my livelihood, and I know whereof I speak. But people will read, and we must provide them with the most wholesome food we can find. I confess the precise value of the Roman Index never flashed on my mind so vividly as when Professor Flume described its workings and its results."

Meanwhile the checking was completed. Twelve hundred volumes were ordered, and in a few days they were in the large hall adjoining the church ready to be unboxed, revised, numbered, set in their places on the shelves, and then thrown into circulation.

The Revising Committee began their laborious work of reading and criticising every volume.

XI.—The Dedication of the Fountain in Blenheim Square.

The days were passing. The second heavy fall of snow had come, and had thrown another mantle of white over the whole city of Laurenboro. The merry jingle of the sleigh-bells pierced the frosty air, as the aristocracy of the West End flitted along Ashburne Avenue every afternoon in their robes of fur.

A striking contrast with this luxury of display was the condition of the poor in the lower parts of the city. The closing down of the large iron-mills, owing to an over-stocked market the directors said, and the early setting in of the winter, threatened to bear heavily on the poorer quarters. Gottingen Ward would feel the want of food and clothing; and Father Sinclair, with a heart that went out to the poor, was taking his precautions to be able to cope with their appeals for relief. He called on the

St. Vincent Conference to meet on Wednesdays to begin their winter's work.

The Melgroves, whose names were held in veneration among the poorer families of the Gottingen district, had been his ablest assistants in the work of the Conference; but he received a note just before the meeting which informed him that neither could be present owing to the illness of their daughter.

Miss Garvey presided at this first meeting, which was held at the glebe-house; and the ladies present had just ended their deliberations when a heavy pull at the doorbell drew the attention of the pastor.

"There's a gentleman here that wants to see your Reverence," said Nanny, poking her head into the meeting-room. Before Father Sinclair could rise to go, the door opened, and Silas Maglundy walked in.

"Mr. Maglundy, I declare," exclaimed the pastor. "Ladies, let me introduce Mr. Maglundy, one of our new arrivals in Laurenboro. This is Miss Garvey, our acting president, and these are her assistants."

The assembly bowed.

"Miss Garvey," said Mr. Maglundy, very nervous, apparently, in the presence of ladies, but trying to be amiable. "I think we met before. Did I not help you along in some good work you were interested in a few days ago? I thought I recognized your face."

Miss Garvey quietly answered, "The new Library, sir." She was dying to say more; to tell him that he had bought only one ticket.

"Ladies," interposed the pastor, "Mr. Maglundy is the gentleman whose name has appeared in the *Times* so often lately in connection with the new fountain in Blenheim Square."

"Yes, Father; we read about it," answered Miss Garvey. "We have heard that it is going to be a work of art."

"I trust it will be appreciated by the people of Laurenboro," added the old man. "It has given me a great deal of thought, how I could be of use to my fellow-citizens. One likes to be of some little use in this world, you know."

"Undoubtedly," said Miss Garvey, who was the spokesman for the assembly. "Drinking water is such a blessing."

She looked at Father Sinclair as she spoke.

"We are here this evening," ventured the pastor, "in the interests of the poor of Laurenboro. We are going to have a great many indigent families with us this winter."

"O yes, the poor," sighed Mr. Maglundy. "That was one of my reasons for thinking of a fountain——"

"Not the chief one," thought Miss Garvey.

"——and I feel that every time they drink they will think of the old man who thought of them."

"That's just it," mused the little lady to herself, who was by this time thinking fiercely. The farce was being prolonged beyond measure, and the ladies quietly departed to begin the following day their work of collecting for the poor.

"Will you come upstairs?" the pastor asked the millionaire when the ladies had left.

They were soon seated in the study where Father Sinclair's leisure moments were mostly spent. The four walls were covered with books, the only real companions of his life; his personal friends standing side by side on their wooden thoroughfares in that silent city; friends, cold and inert, and with many a worm, perhaps, gnawing at their vitals, but whose souls still pregnant with thought and beauty, yielded up their treasures at his bidding. A "poets' corner" stood near the door, with the Bard of Avon looking down from his frame. Beside it, the "Lives" of a few men whose lives were worth recording. Elsewhere, hundreds of volumes of theology, philosophy, and other branches of human learning. On a throne of honor over the mantelpiece and bound in purple—emblematic of their place in Father Sinclair's esteem—stood the works of Aquinas. It was in this room and with this companionship that the pastor composed his sermons, wrote his letters, formed his plans, and now and then entertained his friends.

"Fawther," began Mr. Maglundy, who was made to feel at home by the genial priest, "I have come to-night to ask a little service of you in the matter of the fountain. The workmen are now putting it in position, and in a few days it will be formally handed over to the citizens of Laurenboro. No doubt I shall have to address a few words to the public assembled on that occasion. I

have cudgelled my brains for something to say, and I can find nothing there. I have stayed awake for the past two nights, and still nothing has come."

"I trust you are not going to ask me to make a speech?" nervously ventured Father Sinclair.

"No, Fawther, I'll want to make the speech myself. But might I ask you to write it for me? A few ideas, you know, in language appropriate for the occasion. And written plainly."

"I shall do that for you, Mr. Maglundy, with pleasure. Do you want it now, or shall I mail it to you?"

"O thank you, Fawther, just drop it into the box. The carrier will leave it at my residence. I am getting quite anxious; for I feel that the occasion will be one of great importance."

Maglundy was rising to go.

"By the way," interrupted Father Sinclair, "You mentioned, in your note the other evening, that you had changed the inscription a bit."

"Yes; a friend called, and he suggested a slight change which pleased me very much." The visitor pulled a document from his pocket and opened it. "The inscription shall now read,

DONUM SILUM MAGLUNDIUM.

The M's will imitate the gentle mooing of the cow, you know. When you hear the words repeated, you almost hear the voice of the peaceful brute whose glassy eyes——"

"I am sorry you did such a thing," broke in the pastor, hotly "that is not Latin. Is the tablet cast yet?"

"Yes, Fawther, the tablet is cast, and the contractors are putting it in position. I trust you will be able to come to the formal presentation." And bidding the pastor good night Mr. Maglundy disappeared in the darkness.

"I certainly shall not go," muttered the priest. "That man will disgrace himself; is going to make a laughing stock of himself. But his pride is insuperable; let it have a come-down."

Maglundy had not reached the first corner when a scruple came to Father Sinclair. Was it not his duty to prevent a man from making a fool of himself? Was he not coöperating in a dishonorable work to write a speech for such an occasion?

Should he not try to keep that man from flaunting his ignorance and bad taste in the face of the public? Besides, he had the interests of Laurenboro at heart, and her good name. What would strangers and tourists say when they passed through Blenheim Square and saw a cow and calf reposing in the middle of a basin of water? Laurenboro would be the talk of the continent; he had half a mind to drop Maglundy a note to tell him that he could not carry out his promise.

However, there was a way out of it. The fountain would not play this winter at any rate; and some one might open Maglundy's eyes before springtime, to the mistakes in the Latin inscription, and to the incongruity of the whole thing. So he wrote the speech and mailed it.

During the three days preceding the dedication, the *Times* had long articles on the new work of art that was soon to grace Blenheim Square. The story of the donor's life was told, his early struggles, his mining career, his successes in Trans-Siberian stocks, his arrival in Laurenboro, his princely mansion, etc. But some one must have given the tip to Burton, or he may have caught a glimpse of the cow and the inscription; for the tone of the paper suddenly changed. Father Sinclair could detect the sarcasm of it all; and so could the other readers, when the day before the ceremony, Burton published his double-leaded article on "The Cow's Rôle in Art," with its two subheadings, "The Cow in Classics," and "The Cow in Grammar."

"I suppose you will be at the demonstration this afternoon?" asked Burton, when he met the priest at the post-office that morning.

"I don't think so," he replied, with a smile.

"Wait till you see the *Times* to-morrow. The ignorance of that upstart, because he has a few hundred thousand dollars, trying to impose a monstrosity like that on this town."

"There is some foundation for your remark," replied the pastor; "but do not be too hard on him. Some one will open his eyes one of these days."

"That was a brilliant lecture we had at the Orpheon," interrupted Burton, changing the subject. "Professor Flume opened

my eyes to some things that I did not know before. There are still a few details that are not quite clear to me regarding the Roman Index. Would you care if I called one of these evenings?"

"Shall we say to-night?" asked the pastor.

"Not to-night. I shall be occupied with Maglundy's cow. I want to get it into to-morrow's paper. Let us say Thursday, at seven."

And while the editor passed out to the street, Father Sinclair opened the mail-box.

A letter was awaiting him from the Archbishop, asking him if he could find room in the parish for half a dozen Little Sisters of the Poor, exiled from France, who would land in Laurenboro in a few weeks.

"I shall make room," muttered the priest, who had been following with feelings of intense horror the phases of the odious persecution that was driving thousands of God's chosen souls out of the fair field of France. "I'll make room for those Little Sisters," he continued, "and I am pleased that they are coming. They will show some of our gossamer society people what sacrifices can be made for the Faith."

Father Sinclair set about this pressing work just as soon as he returned to the glebe-house. Where were the exiles to be lodged? He had several buildings in view. There was that large one on Wellington Avenue, vacant for over a year. It belonged to the Newells; and here was an opportunity for Kenneth Newell to do an act of charity. Father Sinclair immediately wrote him a polite note detailing as frankly as possible the pitiful situation of the exiles and reminding him that a cup of cold water given in charity would receive its reward in heaven.

This was a gentle hint that the use of the building should be given free to the Little Sisters, at least temporarily. If Newell had any manhood left, he could not turn a deaf ear to this pleading in favor of half a dozen women consecrated to God and His poor. The pastor had consulted his own heart in the wording, but after the letter was dropped into the box he thought that perhaps he should have been a little more reserved in asking favors from a man of the Newell stamp. After all, it was the whole truth, and he did not regret what he had written.

The dedication of the fountain in Blenheim Square was fixed for three o'clock. Promptly at that hour Maglundy, the mayor, and several of the aldermen stepped onto the platform raised before an object hidden under a white canvas, and lying, as it were, on a hillock in the basin of ice. The Square was crowded with people; even the windows, notwithstanding the cold, were thrown open, and heads expectant filled every one.

Maglundy, rising, began in a low voice to say something. A shrill voice heard over Blenheim Square shouted,—

"A little louder, Mr. Maglundy; we cannot hear you."

The speaker suddenly stopped, groaned as if he were in pain, but in reality he was stage-struck. Somehow the words would not come. The mayor and the aldermen grew nervous. Maglundy opened his coat to get his speech; but it was not in his pocket. He had left it on his desk.

There was no remedy; so the little fat man, to end the agony of suspense, simply pulled a cord; the canvas parted, and revealed to the cheering throng a cow recumbent on a bronze mound in ice, looking with affection on a frisky calf beside her. Some attempt was made by the chief workman to turn on the water; but the pipes were frozen as hard as adamant.

Maglundy's rôle being over, Mayor Bruce stood up. In a clear ringing voice he praised the public spirit that prompted such acts (the donor bowed), and predicted that as long as the noble animal, one of man's most faithful friends (Maglundy bowed again), should lie chewing her cud on her hillock of bronze, the name of Silas Maglundy would be remembered.

The donor shook hands with the mayor and the aldermen, and then, having completely regained his composure, and feeling rather proud over the congratulations, stepped into his sleigh and told the driver to head for home.

The throng lingered, surged past the few policemen, and crowded up to the basin.

"O hokey, fellers, look at de cow!" shouted one of the small boys.

"Moo-o-o-o-o," vociferated a dozen more.

"Maglundy's cow!" exclaimed a number of lookers on simultaneously.

That settled it. The fountain was dubbed once and forever.

And the Laurenboro cab-drivers had one more object of interest to point out to their fares.

The crowd then quickly dispersed, all in the best of humor,—all with the exception of a little lean man, with spectacles and long hair, Professor Catow, of the Art's Course in Royalview University.

Catow had a literary fad, and that was the study of epigraphs. He had been for years an active member of the Academy of Inscriptions. The old Roman lapidary style, he said, appealed to him. In a letter to the *Times*, during his tour in Europe, he wrote that he had spent half a day contemplating the symmetry of the lettering on the Arch of Constantine. It was admitted by everybody that he had the finest collection of epigraphs in Laurenboro.

Nearsighted, he made his way as closely as possible, and began to read the tablet on the Maglundy fountain. He read it once; then again. Then taking off his spectacles, he wiped them well and took another look.

"Shades of the Romans!" he exclaimed. "Do mine eyes deceive me? What does this mean?"

And he read aloud—*Donum Silum Maglundium.*

He evidently took the inscription seriously, for he drew out his note-book and pencil and copied it.

The next day a letter appeared in the *Times:*

To the Editor:

Has not the carver made a slight error in his grammar in the inscription on the fountain unveiled yesterday? What is his authority for the absence of the genitive case in the words of the name?

Yours,

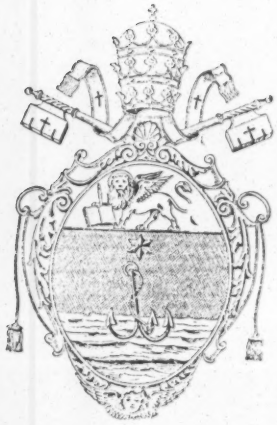
HORACE VIRGIL CATOW, A.M.

The Royalview professor should have waited for the issue of the *Times* that night. Never in the history of Laurenboro did a man get such a scorching as Maglundy got from the editor, not merely for his want of taste in the selection of a figure for a public fountain, but for his unwarrantable pride in foisting a three-thousand-dollar horror on Laurenboro when there were whole families in Gottingen Ward perishing for want of food and fuel.

E. J. DEVINE, S.J.

Montreal, Canada.

(To be continued.)



Analecta.

E SACRA CONGREGATIONE INDULGENTIARUM.

I.

DECRETUM URBIS ET ORBIS.

DECRETUM QUO INDULGENTIAE CONCEDUNTUR ADOLESCENTIBUS PRIMITUS AD S. SYNAXIM ACCEDENTIBUS, NECNON EORUMDEM CONSANGUINEIS ALIISQUE CHRISTIFIDELIBUS CAEREMONIIS PRIMAE COMMUNIONIS ADSTANTIBUS.

Adolescentes, ad augustissimum Eucharistiae Sacramentum primitus accessuros, validis oportet augeri auxiliis, quibus ferventiori pietatis affectu illud suscipere, uberioresque ex eo fructus percipere valeant. Quare humillimae delatae sunt preces SS.mo D.no nostro Pio Papae X, ut adolescentibus ipsis, prima vice sacra mensa refectis, Indulgentiarum thesaurum reserare dignaretur.

Quum vero, uti fere ubique fert consuetudo, eorumdem adolescentium parentes, imo et non pauci inter Christifideles, ad piam primae Communionis caeremoniam convenire, et etiam sancta

libare soleant, ne tam laudabilis excidat consuetudo, quae maxime confert, ut eiusdem primae Communionis caeremonia solemnior evadat, eiusque memoria in adolescentium animis satius altiusque indelebilis perseveret, ab eodem SS.mo D.no nostro expostulatum est, ut iis etiam, qui primae Communionis solemniis intersunt, aliquam Indulgentiam benigne tribueret.

Has porro preces, relatas in audientia habita die 12 Iulii 1905 ab infrascripto Cardinali Praefecto S. C. Indulgentiis Sacrisque Reliquiis praepositae, eadem Sanctitas Sua peramenter excipiens, Indulgentias, defunctis quoque applicabiles, uti infra, clementer elargita est, nempe: Plenariam I° adolescentibus confessis et ad mentem eiusdem Sanctitatis Suae pie orantibus, die quo primum S. Synaxim celebraverint; II° eorumdem adolescentium consanguineis, ad tertium usque gradum piis caeremoniis primae Communionis adstantibus, si pariter Sacramentali Confessione rite abluti sacram Synaxim susceperint, et uti supra oraverint; septem vero annorum totidemque quadragenarum Christifidelibus, qui corde saltem contrito eisdem caeremoniis interfuerint.

Praesenti in perpetuum valituro Contrariis non obstantibus quibuscumque.

Datum Romae, ex Secretaria eiusdem S. Congregationis, die 12 Julii 1905.

A. *Card.* TRIPEPI, *Praef.*

L. ✝ S.

† D. PANICI, *Archiep. Laodicen., Secret.*

II.

INDULG. 300 DIERUM CONCEDITUR RECITANTIBUS IACULATORIAM IN HONOREM SS. CORDIS IESU.

Cœur Sacrè de Jésus, j'ai confiance en vous. [*Sacred Heart of Jesus, I place my trust in Thee!*]

A tutti i fideli che reciteranno tutti i giorni, col cuore specialmente, questa invocazione, accordiamo 300 giorni d'Indulgenza per ogni giorno e l'Indulgenza Plenaria in ogni mese, purchè sieno confessati e comunicati, e preghino per la conversione dei poveri peccatori.

Dal Vaticano, li 27 maggio 1905.

PIUS PP. X.

Presens exemplar, quod cum originali concordat, exhibitum fuit S. Congregationi Indulgentiis Sacrisque Reliquiis praepositae.

In quorum fidem, etc.

Datum Romae, e Secretaria eiusdem S. Congregationis die 19 Augusti 1905.

L. † S.

IOSEPHUS M. *Can.* COSELLI, *Substitutus.*

E S. RITUUM CONGREGATIONE.

IN ECCLESIIS REGULARIUM, PERMITTENTE RITU, CELEBRARI POSSUNT OFFICIA ET MISSAE DE REQUIE, IN DIEBUS ANNIVERSARIIS DEFUNCTORUM.

Adm. Rev. P. Provincialis Carmelitarum Discalceatorum Provinciae Navarrae, in Hispania, accepto responso per Decretum Sacrorum Rituum Congregationis datum die 29 Novembris 1901 super Officiis et Missis de Requie permissis in Ecclesiis Regularium diebus 3, 7 et 30 a depositione, iteratis precibus eamdem S. Congregationem pro sequentis dubii declaratione humillime exoravit, nimirum: An praefatum responsum seu iudicium extendi possit etiam ad dies anniversarios?

Et Sacra eadem Congregatio, ad relationem subscripti Secretarii, audito etiam voto Commissionis Liturgicae, rescribendum censuit: "*Affirmative*, ex identitate rationis, iuxta Decretum generale *3753*, datum die 2 Decembris 1891." Atque ita rescripsit.

Die 24 Ianuarii 1902.

D. *Card.* FERRATA, *Praef.*

L. † S.

† D. PANICI, *Archiep. Laodicen., Secret.*

E COMMISSIONE PONTIFICIA
pro Studiis S. Scripturae Provehendis.

DE NARRATIONIBUS SPECIETENUS TANTUM HISTORICIS IN S. SCRIPTURAE LIBRIS QUI PRO HISTORICIS HABENTUR.

Proposito sequenti dubio Consilium Pontificium pro studiis de re biblica provehendis respondendum censuit prout sequitur:

"Utrum admitti possit tamquam principium rectae exegeseos sententia quae tenet S. Scripturae Libros, qui pro historicis habentur, sive totaliter, sive ex parte non historiam proprie dictam et obiective veram quandoque narrare sed speciem tantum historiae prae se ferre ad aliquid significandum a proprie litterali seu historica verborum significatione alienum?"

Resp.: "*Negative*, excepto tamen casu, non facile nec temere admittendo, in quo, Ecclesiae sensu non refragante, eiusque salvo iudicio, solidis argumentis probetur Hagiographum voluisse non veram et proprie dictam historiam tradere, sed, sub specie et forma historiae, parabolam, allegoriam, vel sensum aliquem a proprie litterali seu historica verborum significatione remotum proponere."

Die autem 23 Iunii a. c., in Audientia ambobus R.mis Consultoribus ab Actis, benigne concessa, Sanctissimus praedictum Responsum ratum habuit ac publici iuris fieri mandavit.

Fr. David Fleming, *O.F.M., Consultor ab Actis.*

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:—

S. Congregation of Indulgences:—

1. (*a*) First communicants, on the day of their First Communion, may gain a plenary indulgence, under the usual conditions; (*b*) their relatives, to the third degree of consanguinity, who assist at the ceremony, may likewise gain a plenary indulgence, provided they observe the regular conditions; and (*c*) all the faithful who are present on the occasion may gain seven years and seven quadragenes. The above indulgences may be applied to the holy souls.

2. For the daily recitation of the ejaculation "Sacred Heart of Jesus, I place my trust in Thee!" an indulgence of 300 days may be gained once a day, and a plenary indulgence every month,—on the usual conditions.

S. Congregation of Rites answers that the office and Mass of the Dead may be said in churches served by the regular clergy, should the rite permit, on anniversaries as well as on the third, seventh, and thirtieth day *a depositione*.

Pontifical Bible Commission replies to a question concerning the historical character of parts of the so-called historical books of the Bible.

BISHOP BELLORD'S VIEW OF SACRIFICE.

I.

Editor, The Ecclesiastical Review:—

To the brief comment which, after a cursory reading of the late Right Reverend Bishop Bellord's articles, I sent to the Review, I take the liberty of adding a more detailed critique as the result of a closer study of the articles in question.

The Right Reverend author was led to the adoption of his new theory of sacrifice, by observing that whilst all our theologians unanimously agree upon the characteristic note of sacrifice as pertaining to the institution of the Blessed Eucharist, they are far from agreeing in their exposition of what precisely constitutes the true sacrificial note. He explains this difference of opinions as being the result of a wrong conception of the idea of sacrifice in general, and sets out to correct this faulty notion, with a view of establishing an entirely new theory regarding the sacrificial character of the Blessed Eucharist.

A similar theory was advocated some years ago by a German theologian, Dr. Fr. Renz, who in a work tracing the history and development of the Eucharistic Sacrifice,[1] came to a very similar conclusion, inasmuch as, not unlike Bishop Bellord, he laid the main stress of the argument for the Eucharistic Sacrifice upon the act of communion as a participation in the divine banquet. Dr. Renz writes:[2] "The essence of the Eucharistic Sacrifice (*das Wesen des eucharistischen Opferaktes*) must be defined as follows: the formal essence of the unbloody sacrifice of the New Law consists in the objective and subjective completion of the sacramental communion, through the substance of the Body and Blood of Christ under the appearance of bread and wine." The methods of demonstration by which the two learned divines reach their conclusion are indeed widely different, even as to the definition of the fundamental notion of sacrifice. For Bishop Bellord finds the idea of sacrifice realized in the Blessed Eucharist by reason of its being a banquet, whereas Dr. Renz sees the idea of sacrifice in the Eucharist verified by reason of its being the final effect of the Sacrifice of the Cross and in its atoning virtue as applied to the individual Christian. I find it impossible to side either with Dr. Renz in his argument or with the fundamental assumption upon which he constructs the same; nor can I entirely agree with Bishop Bellord's reasoning.

The latter starts out with the assertion that historical evidence demonstrates the fact that the idea of the sacrificial *meal* or banquet has ever been regarded as the principal feature of all great

[1] *Die Geschichte des Messopfer-Begriffs.*

[2] *Op. cit.*, Vol. II, p. 503.

sacrificial acts. From this fact he concludes that the meal or banquet constituted the essential element of the entire rite; in other words, the meal essentially constitutes the sacrifice as an external token of worship, whilst the thing which the sacrifice signifies is that which a religious banquet naturally expresses,—that is to say, the union with the divinity with whom man partakes of the same meal, and the union of man with man as each and all take part in the same banquet. The author refers, as historical proof of the essential elements of sacrifice, mainly to the uncivilized nations of antiquity, because in them he affects to find the primitive and uncorrupted notion of sacrificial worship without those artificial supplements which a later culture has suggested.

To this mode of reasoning I should make objection on more than one ground. For if it be untrue that the history of mankind suggests a gradual development from rude conditions toward higher culture, and rather represents a first period of deterioration from a high standard and thence a gradual re-awakening to perfection, then we need hardly accept the statement that the uncultured primitive races possessed the original and normally most natural conception of the sacrificial element. If, moreover, the notion of sacrifice, although finding its response in the nature of man, is based upon a positive divine ordinance, as St. Thomas of Aquin points out,[3] then we may not look for the essential note of sacrifice so much among the primitive races as among those who have best preserved, in their integral form, the positive ordinances of God.

Indeed we can hardly question the fact that God from the very beginning, or rather immediately after the fall, ordained by positive law the rendering of sacrifice; and so we find it stated in the very first pages of Holy Writ where the sacrifice of Abel is described. Much more explicit is the inspired writer regarding the sacrifices of the Israelites. And it is here that we must look for the true notion of sacrifice, since the Jewish religion was the explicit expression of the divine will which enters into the minutest details regarding the order of worship and sacrifice to be practised by the chosen people.

In a certain sense what Bishop Bellord says is indeed true when

[3] *Summa theol.*, II, 2, qu. 85, a. 1.

he writes:[4] "In order to arrive at a correct estimate of any institution of great antiquity that has been gradually developing from the first, it is necessary to trace it back through all its phases to its primitive and even barbarous beginnings, to inquire what it consisted of and how it worked, what additions have been made to it, and how much has dropped away from it. No detail is so rude or so distorted as to be without its uses in interpreting the beliefs, laws, rights, or customs of the nations of the present world. The historical method applied to theological speculation has given us certain facilities that the most acute and cultivated minds of mediæval times did not possess. In default of a knowledge of antiquity they were sometimes unable to draw out the simple original meaning of certain forms or customs, and so they forced into them all sorts of subtleties of their own devising." But when we come to apply these reflections to the scholastic notion of sacrifice, they seem to be superfluous. Even if the older theologians, including those of the scholastic age, lacked a detailed knowledge of the historic past, such as the modern apologists command, they were not without a sufficient knowledge of the facts regarding the divine ordinances of religious worship and sacrifice, from which they were legitimately qualified to form a correct and exact idea of the notion of sacrifice and its essential elements. Nor were they as a rule wanting in an all-sided and speculative examination of the subject, so that criticism in their regard is generally directed against their handling such subjects from a too scientific and speculative point of view.

Moreover, it would appear that Bishop Bellord is somewhat hasty in his conclusion when he argues that because the participants in the sacrifice attribute to it the notion of a sacrificial banquet, therefore this notion constituted the essence of the sacrifice. Even allowing that those who took part in the complex action of the sacrificial worship saw in the banquet the principal feature of that action, it would not follow that this feature was really the essential element. The same misconception may be found of Catholic worship, as when for instance the faithful regard the functions of blessing the ashes or the palms as of more importance than the liturgical act from which these sacramentals derive their

[4] July, ECCL. REVIEW, p. 2.

virtue. Decidedly untenable must such a theory appear when we find even one single instance where the meal or banquet was actually wanting in any sacrificial rite of worship. That there are abundant instances where the banquet element is absent appears from the divinely instituted Mosaic cult. There were ordained in the Levitic law sacrifices in which the participants, priests and offerers, consumed an appointed portion at the sacred meal; but there were also ordained other sacrifices from which the idea of a meal was wholly excluded. To represent the notion of these sacrifices as a mere obscuration of the original notion of sacrifice is a gratuitous assumption. At all events we are not prepared to admit the Bishop's statement when[5] he writes: "Even if a definition were educed from the body of the Mosaic sacrifices, it could not be applied as a standard to any outside that particular system; for that system had undergone so many changes that the primitive elements of sacrifice in it were greatly obscured." The Right Reverend author thinks that the old defenders of the so-called destruction-theory did not always limit themselves to the consideration of the essential elements of the subject discussed by them: "A subordinate and accidental part of the ritual, which happened to be more striking to the imagination, had many deep meanings attributed to it, and was assumed to be the distinctive element of all sacrifice; while the real essential, being of simple and unimposing character, was regarded as of small consequence." Might not this statement be applied with equal truth to the banquet-theory which the Bishop maintains?

In speaking of sacrifice we must distinguish between the external act, the *signum*, and the internal form or purpose which is expressed by the outward act, that is to say, the thing signified or *significatum*. The latter element manifests itself in the fact that sacrifice is universally regarded as something which is due to God alone, so that its application to any other being than the divinity was regarded as a sacrilege and grievous insult to the deity. Hence the aversion which the Christians felt toward the pagan sacrifices, willing to submit to most cruel martyrdom rather than offer incense to the idols which were opposed to the true God. Sacrifice was therefore a sign in which the profession of the

[5] *L. c.*, p. 4.

divine supremacy found its surest and best recognized expression, which whilst it emphasized the dependence of the creature who made the offering, declared as it were, by an act of adoration, the confession of will and heart,—the formal object of sacrifice. The external action which serves as a token of the inward conviction and expresses it, is the material object of sacrifice. Under such conditions it seems quite proper that the relation of man's dependence on God should be expressed by some kind of destruction of the object offered to the deity.

But there is another phase of this question to be considered. Through the fall man's original dependence upon God has become, so to speak, intensified by a new title of indebtedness. The consciousness of this indebtedness, and the desire to atone for the guilt of sin, defined still more closely the purpose which was to be expressed through the act of sacrifice. Sacrifice is no longer simply the worship of adoration; henceforth it takes on the character of atonement, and this latter becomes actually the primary feature which determines the particular form and manner of the external sacrificial function. The shedding of blood has ever been considered to be the natural expression of atonement.

Revelation teaches us that when our first parents through sin had brought ruin upon the entire human race, God ordained that His only-begotten Son should become man, and by His death in the human flesh atone for man's guilt. All the ceremonial and sacrificial functions of the Old Law were to be merely prophetic and typical announcements of the one great Sacrifice of Atonement to be accomplished at the appointed time; and the former functions were to derive all their atoning virtue from the latter through a living faith in Him who was to come, albeit these ancient ceremonies were, according to the Apostle, really nothing more than *egena elementa.* But since they were to be typical of the one and only Sacrifice that could reconcile Almighty God with man, they must necessarily have some external resemblance of form to that which they represented. Thus we are introduced to a ceremonial worship which, through the shedding of blood and the sacrifice of living creatures, makes us realize not merely the supreme dominion of God, but also our guilt together with the need of atonement, and the wondrous atoning virtue of the great

Sacrifice of Golgotha. In the ceremonial worship of the Old Law the first place must undoubtedly be assigned to the bloody sacrifices; the unbloody offerings are merely secondary and, so to speak, supplementary to the former. The significance of the latter was derived from the fact that they typified the unbloody renewal, in the Blessed Eucharist, of the Sacrifice offered on Calvary. There appears no other reason for their existence, since they were not of themselves calculated to express the note of atonement contained in the idea of the sacrifice.

Nor is this argument weakened by Bishop Bellord's plea when he states (*l. c.*, p. 9) that "there are instances which show that destruction or death inflicted ritually did not constitute a sacrifice apart from a sacred meal. Incense was especially the emblem of the supreme worship that is due to God alone; when offered to God, it was by means of destruction or *immutatio* at least. Yet very few theologians would consider the burning of incense to be by itself a true and proper sacrifice. Even death did not constitute a sacrifice without the meal. We find that the firstlings of cows, sheep, and goats are sacrificed with all ceremonial; but the firstling of the ass, being unfit for food, was simply killed by the breaking of its neck when not redeemed with a sheep." To this we would say: Leaving out of consideration for the present the Bishop's reference to the offering of incense, we may readily admit that the killing of animals in itself does not constitute a sacrifice. There is required, besides the external act, also the external manifestation of the purpose for which the killing is done; for this externization of purpose is an essential element of the sacrifice, and hence the manner and form of the killing must be accounted as a positive expression of the rite itself. As a matter of fact this rite with its positively manifested purpose was expressed in the killing of oxen, sheep, and goats whenever these were offered to God; but it was not expressed in the killing of the first born of those animals which served as a penalty tax for the non-redemption of the sacrifices required by the law. Hence whilst the latter were accepted as real sacrifices, the former were not so accepted.

What I have said thus far refers to the first part of the author's exposition in which he treats of the general idea of sacrifice.

The second part of his article is devoted to the consideration

of the sacrificial character of the atonement upon the Cross and the Blessed Eucharist. Here the author seeks to emphasize the difficulties which arise from the acceptance of the so-called destruction-theory, difficulties which he thinks are eliminated by the acceptance of the banquet-theory. Let us examine these difficulties somewhat in detail.

1. According to the Council of Trent and the Roman Catechism published by its authority it is clear that "*unum itaque et idem sacrificium esse fatemur et haberi debet, quod in Missa peragitur et quod in cruce oblatum est.*" This identity it would be impossible to explain, so thinks Bishop Bellord, by the destruction-theory. "According to the destruction-theory," he says, "the sacred drama that took place on Calvary was constituted a full and perfect sacrifice by the death of Jesus Christ in atonement for our sins; for all the elements of sacrifice, according to the hypothesis, are found in it. If that be really so, nothing additional to it in the way of sacrifice is possible. Our Lord's endurance of death is of infinite efficacy, so it does not need to be duplicated; it cannot be prolonged, because it came to an end with the Resurrection; it is no longer in any way actual except in the permanence of its effect; consequently it cannot be made eternal in itself, but only as a memory in some dramatic representation. If a ceremony had to be instituted as a solemn external act of worship and a memorial of the sacrifice of Calvary, it might indeed be made into the likeness of our Lord's death, and yet not be on that account the same identical sacrifice. . . . If the slaying of Christ was essentially the sacrifice, then the sacrificial action was ended and incommunicable, and no other action, however similar, can be continuous with it or identical. The principle of the identity of the Mass with the Crucifixion must be sought elsewhere."

To this I would answer: It is clear that the identity of the Sacrifice of the Mass with the Sacrifice on the Cross is not a complete one. The Council of Trent emphasizes this fact in the words, *sola offerendi ratione diversa.* The outward sacrificial action differs therefore, according to the teaching of the Council, in the Mass and in the Sacrifice of the Cross. But the identity of the two is likewise defined in the words *idem nunc offerens sacer-*

dotum ministerio qui se ipsum tunc in cruce obtulit. We have therefore an identity of the offering and an identity of the priestly minister who makes the oblation—*una enim eademque hostia; idem offerens*, whilst yet this identity of the offering priest is not necessarily one that refers to the immediate minister of the oblation, as is plain from the above used phrase, *sacerdotumministerio.* As regards the external or sacrificial rite, we are certainly not expected to look therein for any identity between the Mass and the Sacrifice of the Cross. Hence it follows that the diversity of form to which Bishop Bellord refers constitutes no objection to the Catholic doctrine of identity; and for this we have the *express declaration* of the Church.

In the next place the Bishop maintains that it is impossible to demonstrate by the destruction-theory that the Mass is a true and proper sacrifice; albeit the Council of Trent (Sess. 22, can. 1) requires us to accept this doctrine in the words: *Si quis dixerit, in Missa non offerri Deo verum et proprium sacrificium . . . anathema sit;* because there is in the Mass no slaying or destruction of the object of sacrifice.

The objection arises, it seems to me, from the false position which is assigned to the slaying or destruction of the object of sacrifice in defining the notion of sacrifice. The Sacrifice of the Cross is indeed the one sacrificial act which, taken by itself, constitutes a true and perfect sacrifice; through it alone God receives effectually the adoration and reparation due to His Divine Majesty. All other sacrifices, although in themselves signs of adoration and atonement, are not in themselves efficient except when united with the *one* Sacrifice of the Cross, which union alone makes them acceptable oblations to God. A sacrifice is therefore perfect in the precise proportion of its union with the Sacrifice of the Cross. This union existed in the Old Testament sacrifices by way of types and figures; in the New—that is, in the Blessed Eucharist—by way of identity. Hence the Mass is the most perfect sacrifice. The material and sensible expression of the surrender of life through the shedding of blood and the destruction of the victim is not indeed so pronounced in the Mass, but it is there in the symbolic and moral separation of the living Victim, the Lamb of sacrifice; for the Blessed Eucharist is a sacrifice in *spirit* and in

truth. Yet the formal and spiritual element in this case is identical with the purpose and design of Christ in offering Himself upon the Cross, and hence we have here a most perfect sacrifice.

In the third place Bishop Bellord believes that the destruction-theory does "not harmonize with the doctrine that the Messias is *a priest according to the order of Melchisedec;* it makes this Melchisedec-sacrifice to be a second one, different and superfluous. Making the sacrificial act to consist in death, it makes the Crucifixion to be in itself and by itself a complete sacrifice, and Jesus Christ therefore to be a priest of the Levitical order, offering a victim by blood-shedding," etc. Now, in developing his own theory as applied to the Sacrifice of the Cross and to the oblation in the Mass the Bishop proceeds as follows: (1) The Sacrifice of the Cross is the highest kind of sacrifice, taken in the metaphorical and moral sense; (2) it is eminently a sacrifice to which all other sacrifices of the Old Testament refer; (3) it is nevertheless not a sacrifice in the proper and strict sense of the word, for as such it should have to be accompanied by a liturgical and ritual ceremonial, and to contain a representation of something else which it signifies; (4) corresponding to this proper and strict sense of the word sacrifice we find in the whole range of the Passion of our Lord no other act than that of the Last Supper or the institution of the Blessed Eucharist. This latter institution combined with the Passion and Death of Christ becomes *one* great sacrifice in which the Body and Blood of the Redeemer is offered as a banquet. Thus we partake with God of the one sacrificial meal and are united with Him.

Upon this view we would remark, first, that the designation of Christ as a priest according to the order of Melchisedec does not necessarily exclude the idea of Christ having offered also another kind of sacrifice. The sacred text nowhere says that He was to be a priest *only* according to the order of Melchisedec. The Sacrifice of the Cross alone would not allow us to designate Christ as "a priest according to the order of Aaron," for to apply this title it would be necessary that Christ should offer this bloody sacrifice *continuously* and in the manner, that is to say, with the ceremonial prescribed in the Levitic law and as a descendant of Aaron. But because Christ, being everywhere and forever present,

without offspring, but through chosen ministers acting in His name, offers the Eucharistic Sacrifice under the species of bread and wine, therefore He is aptly designated as "a priest forever according to the order of Melchisedec."

To say that the Sacrifice of the Cross is not by itself a sacrifice in the true and strict sense is an assertion which may be denied as gratuitously as it is made; all the more since it is the great centre and focus of God's redeeming action, to which all the sacrifices of the Old Law point as typical and prophetic acts. St. Paul's words to the Hebrews leave us in no doubt about this when he styles Christ by excellence the High-priest, because of the Sacrifice of the Cross in which not the blood of goats or bulls is offered but His own Precious Blood, brought into the true sanctuary before the face of the Eternal Father in Heaven.

A ceremonial such as we find it prescribed in the Old Law cannot be deemed essential to the notion of a real sacrifice, nor does the absence of particular rites and forms affect the *liturgical* character of the act itself. What is essential in the liturgical function is the authoritative act of an appointed priest, designed and performed primarily to give honor and adoration to God. Of this essential nothing can be said to have been wanting in the Sacrifice of the Cross. Some theologians have maintained that the actual and material shedding of blood constitutes the distinctive act of sacrifice. But this view can hardly be consistently defended, inasmuch as the act of slaying in the case of the Jewish sacrifices was frequently performed, not by the sacrificing priest, but by some assistant and inferior minister. But to the priest, inasmuch as he was the moral agent under whose direct guidance the ceremonial was carried out, were accredited the purpose and action of the sacrifice offered in honor of God. So in the case of Christ; the executioners shed indeed His Blood and completed the external act of the sacrifice, but the essential note of this most perfect sacrifice lay in the act of Christ who offered Himself freely as the Victim to the Eternal Father for the redemption of man: *Potestatem habeo ponendi eam* [animam meam] *et potestatem habeo iterum sumendi eam: hoc mandatum accepi a Patre meo.*[6]—*Sicut mandatum dedit mihi Pater, sic facio.*[7]—*Hostiam et oblationem noluisti:*

[6] John 10: 18.

[7] *Ibid.*, 14: 31.

corpus autem aptasti mihi . . . in qua voluntate sanctificati sumus per oblationem Corporis Christi semel.[8] As God-Man and High-priest, as the supreme *liturgus*, Christ performed this act of self-oblation in giving His life upon the Cross. There was, therefore, nothing lacking in the liturgical form which belonged to the act of sacrifice. In truth the entire liturgy of the Christian Church is nothing else but an imitation and development of the act of Christ as High-Priest on the Cross.

Bishop Bellord views the Last Supper as a necessary completion of the act of sacrifice, presented to us in the drama of the Passion, because in it the essential note (as he deems it) of sacrifice was added to the act of atonement on the Cross. But the act on the Cross was itself a complete sacrifice, and so is also the Last Supper a complete sacrifice, identical in the main with that of the Cross, differing only in the manner and form. It includes, indeed, as integral part of the sacrifice, the presentation of the object offered as food; but this integral part does not determine the essential note of sacrifice. The character of sacrifice is to be sought in this, that the Last Supper and the Mass are a *realis exhibitio* of adoration and atonement which was offered to God, in the only worthy manner possible, through the death of Christ on the Cross. It is a *realis exhibitio* effected at the same time through a symbolical and actual separation of elements on the part of Christ, which is far more perfect and sublime than could have been effected through any previous sacrifice of the Old Law, since those were but figures and types, whilst the Holy Sacrifice of the Mass is identical with the celebration of the Sacrifice of the Cross.

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II.

THE SACRIFICE OF THE NEW LAW.

Editor, THE ECCLESIASTICAL REVIEW:—

In his interesting review of the late Bishop Bellord's theory of sacrifice,[1] Monsignor Johnston suggests that the Mass may be

[8] Heb. 10: 6–10

[1] REVIEW, November, pp. 513–520.

regarded as "something very much more" than the sacrifice of Calvary. The Mass may be considered (1) in its sacrificial; (2) in its commemorative character. As a sacrifice, the Mass is not more than the Sacrifice of Calvary, but one and the same with it. It is only in its commemorative character that the Mass is more. In this sense it is also more than the Last Supper, for it commemorates not only the Resurrection and Ascension, which were yet in the future when our Lord sat at table with the Twelve, but also the Last Supper itself, as the words of institution plainly indicate.

On the other hand, Dr. Cronin[2] appears to make the Mass, if not less, at least other than the Sacrifice of the Cross. The latter he conceives of as standing alone between the Old Dispensation and the New. Under the Old Dispensation our ransom was promised; in the New it was wrought. The Sacrifice by which it was wrought stands therefore within the New Dispensation, and is the very heart and core of it. The Blood that ransomed us, the Blood that our Lord offered in the Last Supper and shed on Calvary, was, He declared Himself, the Blood of the New Testament. By the shedding of that Blood the New Dispensation was inaugurated, and by the daily offering of that Blood what was then inaugurated has ever since been continued. For as often as that Blood is offered in the Holy Mass, "the work of our redemption is carried on."[3] Certainly the work of our redemption lies within the New Dispensation, not between it and the Old. The Old was the shadow whereof the New is the substance. Between shadow and substance absolutely nothing stands.

At page 461, Dr. Cronin seems to imply that the Sacrifice of Christ on Calvary is not continued on our altars in the Holy Mass—"certainly not prolonged" are his words. He says the Apostle (Heb. 10: 10, 12, 15) represents it as already completed and past. Yes, completed, in the sense that nothing has been or can be added to it in the way of sacrifice, and past in a historic sense, as the creation of the world is past, or the work of building St. Peter's at Rome. But as the world stands, and as stands St. Peter's, so stands the Sacrifice of Christ. "If that great deed,"

[2] *Ibid.*, pp. 457–68.

[3] Secret of the Mass, Ninth Sunday after Pentecost.

says Cardinal Newman, not less truly than profoundly, "was what we believe it to be, what we know it is, it must be present, though past; it must be a standing fact for all time."[4] Christ, the Eternal High Priest, still perpetuates and offers His Sacrifice upon our altars, and so carries on the work of our redemption. The divine action that gave being and efficacy to the Sacrifice in the Cenacle and on Calvary conserves its being and efficacy in the Mass. For the Mass is no new sacrifice, but the one great and only Sacrifice of the New Law prolonged forever. Surely this is, and has been from the first, the faith of Catholics.

At page 465, Dr. Cronin says that destruction as such does not constitute the formal act of sacrifice. It is true that the essentially sacerdotal act is not the physical slaying of the victim, but the offering to God of the victim slain. Not the less is destruction, that is to say, sacrificial destruction, the immolation of a victim as willed by the priest, the formal act of sacrifice. "That is properly a sacrifice," says St. Thomas, "when something is done to the thing offered, as when animals were slain or burnt."[5] Sacrifice is essentially an act of external worship. Therefore not only the material element, or thing offered, but the formal element, or what is done to the thing offered, must be external. The thing offered is not a victim in the formal sense until it is immolated. Of course the internal act of the priest, directing the immolation of the victim to the worship of God, is essential to the being of sacrifice. But it does not, and because it is internal, can not, from the nature of the case, enter as the formal constituent element of an external rite. The internal act or intention of the agent belongs to the order of efficient and final causes, which are extrinsic to the thing done, not to the order of formal cause, which is intrinsic to the thing done and makes it to be precisely what it is. This is true of all human acts, and of course of all acts of external worship. Thus the formal act of genuflection is the bending of the knee, and, if it be meant for an act of *latria*, the bending of the knee with intent to worship God. The internal act of the will brings about the external action and refers it to some end, but does not give the action its specific or formal character. Genu-

[4] *Meditations and Devotions*, p. 406.

[5] 2ª 2ae, q. 85, a. 3, ad 2um.

flection is a sign of adoration, just as sacrifice is. Both presuppose the will to worship God, but are formally distinct outward expressions of that will by reason of the specific difference of the actions themselves. If the internal act of the will were the formal act in the case of these, there would be no formal or specific distinction between sacrifice and genuflection. A simple genuflection and, yet more expressly, a vocal prayer, may serve to body forth all that is associated in our minds with the idea of sacrifice,—adoration, propitiation, impetration, thanksgiving. The same inner act of the will, simple in itself but multiple in its aim, may thus find expression in sacrifice, in genuflection, in vocal prayer. But these three are distinct forms of outer action; distinct, that is, not only as regards their material, but also as regards their formal element. And sacrifice is the supreme act of external worship just because its formal act is supreme,—not the bending of the knee, not the pouring forth of prayer, but the pouring out of blood, even unto the laying down of life. When the inner act of the will has found expression in this supreme act of devotion, then, and not till then, is there sacrifice in the proper sense. This inner act St. Augustine calls the "invisible sacrifice," and says that "every visible sacrifice is the sacred sign or symbol" of it. There is question of the formal act of the visible sacrifice, which alone is sacrifice in the strict sense.

When, therefore, Dr. Cronin concludes that the internal act of Christ's will whereby He offered and laid down His life for us, constituted the essence of the Sacrifice of the Cross, he forgets that on Calvary there was offered a true and visible sacrifice. Being such, it was "the sacred sign or symbol," as St. Augustine would phrase it, of His "invisible sacrifice" for us. But plainly the formal constituent of a visible sign can not be something invisible. Nor can the essence of a symbol be the thing that is symbolized, for every sign is, of its very nature, the outward expression of the thing signified. We must guard against confounding the efficient or final with the formal cause of sacrifice.

Our Lord willed to lay down His life for us from the moment that He became man in the Virgin's womb. "Sacrifice and oblation thou wouldst not, but a body thou hast fitted unto me. . . . Lo, . . . I come to do thy will." If the essence of His Sacri-

fice consisted in this free-will offering, it would follow that the Sacrifice was finished from that moment; for, given the essence, a thing is. As a matter of fact, the Sacrifice was finished on Calvary. It was there the formal act of sacrifice took place. True, He might have redeemed us without laying down His life for us, had such been the predetermined scheme of salvation. And then we should have been redeemed, indeed, yet not so as by sacrifice.

The objection raised by Bishop Bellord against making the sacrificial act to consist in death, and so making the "Crucifixion to be in itself and by itself a complete sacrifice," is admitted by Dr. Cronin himself to be really serious. So far as that objection rests on the assumption that Christ would, in the given hypothesis, be a priest of the Levitical order, it is, I think, fairly met by Dr. Cronin. But the most serious phase of the objection, to my mind, is that which is presented in those other words that follow in the same context,—"and if this be so, then our Lord exercises a second priesthood, and offers a different sacrifice in the Melchisedec-rite of the Mass, albeit that He, the same Divine Principal, officiates in both." The force of the objection as stated in this form lies in what the Bishop assumed, and rightly assumed, to be a fact divinely revealed, namely, that the Priesthood of Christ is one, and the Sacrifice of Christ is one. The rejoinder appears to deny, at least by implication, what is thus assumed to be a point of faith, for we are told that "the Priesthood of Christ, if considered from the point of view of its sacrifice, was not restricted to the order of Melchisedec." As priesthood and sacrifice are correlative, this implies that we must distinguish in Christ a twofold priesthood, to which corresponds a twofold sacrifice. Nor does Dr. Cronin shrink from the implication, for he goes on to say expressly that the priesthood of Christ as exercised in offering the Sacrifice of the Cross was unique and incommunicable, for the reason that the Sacrifice "could not belong to any *order* of priesthood." He further says it was "by reason of the Eucharistic Sacrifice which He offers in His Church by means of His ministers," that the priesthood of Christ was according to the order of Melchisedec.

These two statements, closely linked as they are, stand or fall together. By way of testing the former of them, I will cite a prayer which we priests say in the Mass:—

May this holy and spotless evening Sacrifice sanctify us, O Lord, we beseech Thee, which Thy Only Begotten Son offered up on the Cross for the salvation of the world.

The mind of the Church, expressed in this prayer, plainly is that priests are associated with the Only Begotten Son of God in offering up again the spotless Sacrifice which He offered up on the Cross for our salvation, what time He trod the winepress alone. How, then, is it said that the Sacrifice of the Cross could not belong to any order of priesthood? It belongs to the order of priesthood established by Jesus Christ, else the Church which He also established puts into their mouths, in the very act of offering His Sacrifice, a prayer that is doctrinally false. The Church has taught from the time of the Apostles down to this day that the Sacrifice which we offer up is not other than that which was offered up on Calvary, but the self-same.

As, therefore, the Eucharistic Sacrifice is the same as the Sacrifice of Calvary, and as it is offered by the same High Priest, it follows that, not precisely by reason of the Eucharistic Sacrifice which our Lord offers in His Church by the hands of His ministers, is His Priesthood according to the order of Melchisedec, but by reason rather of the Sacrifice as first offered up without ministers in the upper room and on Calvary. For He was already Priest according to the order of Melchisedec when He offered the Sacrifice without the ministry of men, and would have been Priest according to the order of Melchisedec, even were His Sacrifice never offered by the ministry of men. It is not the ministry that makes the order, but the order that makes the ministry. The "order" of Melchisedec implies two things, (1) rank or dignity, (2) rite. For the priesthood of Melchisedec was of a higher order or rank than that of Aaron, and of a different rite, seeing that he made his offering in bread and wine. Now, our Lord, at the Last Supper, first offered His Sacrifice under the forms of bread and wine, and so followed or rather fulfilled the rite of Melchisedec. He then consummated the same Sacrifice on Calvary, and so became the one Perfect Victim, exceeding in dignity and worth the victims offered under the former dispensation as the substance exceeds the shadow, heaven, earth, and God Himself the work of His hands.

Here, then, we have, or I am greatly mistaken, the true answer to the objection raised by Bishop Bellord. Whether the Crucifixion would have been by itself and in itself, *i. e.*, independently of what took place at the Last Supper, a true sacrifice, is, for us, a purely academic question. We are concerned with what actually happened, and what actually happened was this: Jesus Christ instituted His Sacrifice at the Last Supper, and took measures to perpetuate the institution. There He made the sacrificial offering of His Body and Blood; there He bore the part of Priest forever according to the order of Melchisedec, the word "order" being taken in the full and formal sense to signify both dignity and rite; there He appointed men to do that same thing which He did, for a memorial of Him. Then, the rite being accomplished, laying aside His priestly dignity, He went forth in His character of predestined Victim, suffered Himself to be led as a lamb to the slaughter, and so finished on Calvary what was begun in the upper room. He offered as Priest, and Priest forever according to the order of Melchisedec; He suffered as Victim, as the Lamb that was slain from the foundation of the world. He was not yet Victim in act when He made the offering; He was less than Priest, yea, in the strong words of the prophet, "a worm and no man," when He finished the Sacrifice. True, He was Priest also on Calvary, Victim also in the upper room, but in a material rather than formal, in a virtual rather than actual sense. To speak of what was uppermost in each case, He was Priest in the Cenacle and Victim on Calvary. Therefore He offered His Sacrifice truly and literally as Priest forever according to the order of Melchisedec.

The idea that under the New Dispensation there are two sacrifices, or that Christ was offered twice, or that the Eucharistic Sacrifice is other than that which was offered up on Calvary, is foreign to the mind of the Church in every century of her existence from the days of the Apostles. In vain will you seek for such an idea in the writings of the New Testament. St. Paul, indeed, is the only one of the New Testament writers who deals expressly with the subject, and certainly St. Paul speaks only of one Sacrifice of Christ. In the Epistle to the Hebrews, he insists again and again on the oneness of Christ's Sacrifice; he rings the

changes upon it. After introducing our Lord as Priest forever according to the order of Melchisedec, he passes right on to speak of His "one oblation," which is that of Calvary. On condition that the Eucharistic Sacrifice is one and the same with that of Calvary, this is only what we should expect; for the Eucharistic Sacrifice though offered after the order of Melchisedec, was consummated on Calvary, and would not at all exist but for the death of the Victim on the Cross. The one oblation takes its essence and name from the way and the place in which it was finished. On the supposition that the Eucharistic Sacrifice is other than that of Calvary, a distinct oblation containing within itself all the elements of a real sacrifice, the language of the Apostle would be, to say the least, misleading. Even when he alludes to the Eucharistic Sacrifice, which he appears to do in I Cor. 5: 7, 8, it is on the immolation of Christ on the Cross he lays the whole stress,—"for Christ our Pasch is slain." We seem to catch an echo of the idea and even of the words of the Apostle in the proof that St. Chrysostom offers of the Eucharistic Sacrifice. "Consider attentively," he says, "the proof of this Sacrifice: Christ lies slain. And wherefore was He slain? To establish peace in heaven and earth."[6]

The Fathers of the Church and the Doctors of the Middle Ages know of but one Sacrifice under the New Dispensation. The Eucharistic Sacrifice they trace to Calvary as to its real source, and simply identify it with the Sacrifice of the Cross. *Ab uno disce omnes.* St. Thomas of Aquin, who gathered up in himself the spirit and the learning of all the Fathers—*intellectum omnium Patrum consecutus*, as one of the Popes has expressed it—devotes a *quaestio*, or special treatise of six articles to the Priesthood of Christ,[7] wherein he discusses at length the Sacrifice of Christ. One who should read these articles without regard to what the Saint says elsewhere, would almost conclude that in his day, the Mass was not at all considered to be a sacrifice. I say "almost conclude" advisedly, for there is just one statement, in answer to an objection, in which allusion is made to the Mass, but in a way that is most significant. There the Saint says expressly that the Mass "is not other than the Sacrifice which Christ

[6] *Hom. de Prodit. Judae*, n. 9. [7] 3a, q. 22.

offered" in expiation of our sins. In these words is summed up the tradition of the Church from the beginning. The Mass is not other than the Sacrifice of Calvary. In name it is other, in manner of offering it is other, outwardly it is other, in many accidental respects it is other. But in fact, in itself, in its inner essence, it is the self-same.

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III.

Editor, THE ECCLESIASTICAL REVIEW:—

It may be somewhat presumptuous on my part to criticize the writings of the late learned Bishop Bellord. But not to mention other points that struck me, many of these already discussed in past numbers of THE ECCLESIASTICAL REVIEW, I beg leave to point out in all diffidence that the illustrious writer only robs Peter to give to Paul, or by endeavoring to avoid Scylla comes very near to grief in Charybdis. In defending the banquet-theory for the purpose of making the sacrificial character of the Mass more easy of explanation, the author very nearly destroys the sacrificial notion of our Lord's death. He does not deny it, but uses the same language in its regard as his opponents use for the destruction-theory. This will appear more forcibly if we put the words of each side by side.

On page 259 of the September number of the REVIEW the author thus summarizes the doctrine.

"The facts are these: that the Son of God, made man, died on the Cross to expiate the sins of the world; that He gave us His true Body and Blood in the Last Supper; and that He continues to do so daily in the Mass. All the certainties of faith on these points and all its obscurities centre round three propositions: the Sacrifice of the Mass is one and the same thing with that of the Cross; the Mass is a true and proper sacrifice; it is according to the order of Melchisedec and not of Aaron."

Words of those in favor of the destruction-theory as quoted by the Bishop, p. 262.

"The identity of the Sacrifice of the Mass with that of the Cross, which is as-

Words of the Bishop in favor of the banquet-theory, pp. 267–268.

"Sacrifice belongs to the category of ritual institutions. As such it is figura-

serted by the Catechism (*sc.* of the Council of Trent), is an identity *secundum quid*, and not an identity *simpliciter*. It is an identity in certain aspects,—in respect truly of the most important characteristics of both; an identity namely of priest and victim. This identity *secundum quid* is quite enough to justify Catholics in saying that the celebration of the Holy Mass is in a very real sense the same as the Sacrifice offered on Calvary; but the words of the Catechism would hardly appear to imply absolute and unqualified identity between the two. . . . The Sacrifice of the Cross, too, must be looked upon, not as forming one *simpliciter* with the continual Sacrifice of the New Law, but rather as its origin and fountain-head. . . . The Sacrifice of the Mass, while *secundum quid* identical with the oblation made on Calvary, is *simpliciter diversum*."

The Bishop concludes by remarking: "This passage might conceivably have been written as a *reductio ad absurdum* of the destruction-theory. It simultaneously asserts and denies the doctrine of the Council."

tive of the great reality that is in supernatural religions; and is secondary to it, a memorial or representation of it. But the Crucifixion is no memorial or representation of anything else, and so does not possess this quality of Sacrifice. Sacrifice is embodied in certain solemn ceremonial forms that are used in the worship of God. Now on Mount Calvary there was no liturgical expression of homage to God. . . . Further there was no literal sacrificial action. . . . The essential constituent of sacrifice, the common meal, was not present. . . . No priestly function was performed by our Lord at that time, except in a moral and spiritual sense; and that is insufficient alone to constitute a literal sacrifice. The death of Jesus Christ is indeed of supreme importance for our salvation; . . . its influence is dominant in every sacrifice; but it is not, as considered simply in itself . . . literally a sacrifice," etc.

Salva reverentia, it appears to me, if language means anything, that the Bishop simultaneously asserts and denies that the death of Christ was a Sacrifice.

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A PRISONER OF DIVORCE.

Editor of THE ECCLESIASTICAL REVIEW:—

At the conclusion of Paul Bourget's *Un Divorce*, which gives in a most convincing form the severest arraignment of divorce, as your reviewer in a recent issue of THE DOLPHIN pointed out, is a striking solution of what seems to me a practical case. For the benefit of those readers of the REVIEW who may not have read the story, permit me to outline the difficulties and its answer as given in the book.

The situation the great French novelist pictures is intense. Briefly, Darras, a man of the highest natural ideals and the soul of honor, although a votary of modern ethical theories, goes through a civil form of marriage with a Catholic who had procured a divorce from her worthless husband. The new couple at the opening of the romance had for some twelve years lived together most happily, until, as the daughter, and only child, of the union, is preparing for her First Communion, the voice of the old faith calls insistently on the Catholic mother to return. She realizes all that this means, and the author makes the most of the struggle between conscience and her devotion to the man who loves her and honestly believes her to be his wife, and who, despite his strong aversion to what he regards as the demeaning religious training of his child, honorably holds to his part not to interfere with the girl's Catholic education. Conscience gradually gains the mastery over the grief-stricken woman, just about the time when the first husband's life is forfeit to his riotous career.

Free now to marry, she asks her supposed husband to have the ceremony lawfully performed. The bare suggestion is repugnant to him, not only as insinuating that the former marriage contract was void from the beginning and that his child therefore was born out of wedlock, but also because he looks upon the religious ceremony of marriage as belittling. They are torn between their real love for each other and the dictates of conscience and conviction. Finally, he comes to consider himself freed from his obligation to respect the Catholic education of his daughter, and at this juncture his threat to stop the latter from making her First Communion, if his wife persists in regarding their wedding as null, precipitates the flight of the mother with her child.

At this point an aged Oratorian, Père Euvrard, known favorably to M. Darras as an eminent scholar, and sought by Madame Darras as a spiritual guide, becomes their go-between. The priest advises the woman to return to her alleged husband, arguing that M. Darras is a man of absolute good faith; he will keep his promise regarding her daughter's Catholic training; he is in invincible ignorance, all the more deep because of his great learning, albeit of that ill-balanced sort that is one of the especial weaknesses of the day; he looks at matters of religion only through

the antipathies and prejudices he mistakes for scientific ideas; he has never tested them;—will he ever verify them? The priest believes he will. But for that he must be brought within the sphere and influence of right Christian living. This benefit he might have had years ago, and he would accordingly have been long since in a mind to grant that which to-day he denies her, if only Madame Darras had refused to marry him in the beginning. "Loving you then as he has continued to love you, what would he have thought in seeing you loyal to your husband, despite infamy and desertion; in seeing that for you at least, the Sacrament was sacred and above and beyond the reach of every temporal consideration; in seeing you sacrificing all for faith's sake? He would then have realized that which you yourself have relearnt to appreciate through your daughter's faith,—that there is a power back of it all, a power that must be supernatural. Teach him this. The other day I told you that there are certain roads whose turnings are hard to find. Divorce is one of these. You are a prisoner in it. Whence is your escape? The law is positive: you are not married to M. Darras. On the other hand, there is the salvation of your daughter's soul, and through her perhaps the father's conversion. If you do not go back to him, your daughter's religious education ceases, and her father becomes more and more hostile to the Church. And what of yourself, if you return? *A prisoner!*"

Nevertheless, the deliberate counsel of the venerable priest is that the woman return with her child to the home of M. Darras; but at no cost must she deny her faith; rather than that, she must leave him forever. The learned and holy man goes on to argue with the distressed woman that if M. Darras relents in his condition of taking her back, viz., that she first renounce her faith; if his joy to see her return is stronger than his native pride, she will be justified in her hope that one day he will go farther to meet her present wishes. M. Darras will by degrees be brought face to face with three propositions:—the first, which he is already beginning to realize, that the woman's faith is real and sincere; secondly, that Madame Darras is willing to sacrifice all for the religious upbringing of her child, and that the single tie between father and mother is their daughter; thirdly, so long as the

weight of remorse oppresses the mother's heart there can be no thought of happiness between the father and mother. Let M. Darras once accept this situation, and the end will be in sight. For the rest, the priest advises her to put her trust in prayer.

The distressed woman returns, meets M. Darras with the agonized whisper: "M. Euvrard has told me your conditions——"

"My conditions? I have no conditions—only you——," etc., etc. In a word, he is in a transport of joy to see her home again.

How long she remains the prisoner of divorce the novelist does not say, and we may only conjecture.

From this bald presentment of the case some readers may be inclined to dissent from the advice the novelist makes Père Euvrard give Madame Darras. The priest, however, in giving his decision was no doubt in a great measure swayed by his knowledge of the high character of the parties before him,—of the deep religious faith of the woman, and the honest convictions and sterling integrity of the man. Doubtless, too, the priest gave the woman certain cautions which for reasons of delicacy the novelist did not feel justified in spreading over his pages for every one to read, any more than he felt called on to introduce into his story other religious matters which the priest as spiritual adviser in the case would not lose sight of. These considerations have convinced me of the wisdom of the venerable priest's decision, which at first blush seemed rather startling.

For the rest, the story gives an admirable illustration of a phase of divorce that is not its least evil,—the prison it builds around its victims, whom it lures with the promise of freedom and happiness.

"INDISSOLUBLE."

A MEDICAL ESTIMATE OF PRAYER.

In a number of the religious newspapers references have been made to the fact that at the last annual meeting of the British Medical Association a testimony was given to the therapeutic value of prayer, which deserves to be borne in mind, since it is so often supposed that scientific medical men are prone to be scepti-

cal about the influence of prayer. The utterance came from Dr. Theodore Hyslop, Superintendent of Bethlem Royal Hospital, which is one of the most important institutions for the care of nervous and mental diseases in the United Kingdom. Dr. Hyslop is a distinguished specialist in neurology and has gained a wide reputation for his suggestions with regard to the treatment of mental diseases. Under the circumstances, his words must be considered as of very special import. It has seemed worth while, then, to give his opinion in the exact words he used on the occasion:

"As an alienist and one whose whole life has been concerned with the sufferings of the mind, I would state that of all hygienic measures to counteract disturbed sleep, depressed spirits and all the miserable sequels of a distressed mind, I would undoubtedly give the first place to the simple habit of prayer."

It matters not in Dr. Hyslop's view, what are one's theological conceptions—anthropomorphic or rationalistic—of the infinite environment with which prayer attempts to commune; the effect is the same:

"Let there be but a habit of nightly communion not as a mendicant or repeater of words more adapted to the tongue of a sage, but as a humble individual who submerges or asserts his individuality as an integral part of a greater whole. Such a habit does more to clean the spirit and strengthen the soul to overcome mere incidental emotionalism than any other therapeutic agent known to me."

Dr. Hyslop recognizes that there are two dangers out of which nervous diseases spring and are perpetuated. One of these is religious fanaticism, and the other is religious indifference. As Dr. Hyslop said: "I believe it to be our object as teachers and physicians to fight against all the influences which tend to produce either religious intemperance or indifference and to subscribe as best we may to that form of religious belief, so far as we can find it practically embodied or effective, which believes in the larger hope, though it condemns unreservedly the demonstrable superstition and sentimentality which impede its progress."

Verily, it may be said that a distinct reaction is coming over science generally, and especially over the medical sciences, when sentiments like these are expressed straightforwardly and listened

to with attention by what is perhaps the most practically scientific body of physicians that meets anywhere in the world.

PRESENT POSITION OF HYPNOTISM.

An excellent article on hypnotism, its history, nature, and use, altogether covering nearly twenty pages, is to be found in the November number of the *Popular Science Monthly*. The author's review of the history of hypnotism, which he divides into the five epochs,—the period before Mesmer, when all is vague and uncertain; secondly, the period of Mesmer, when personal magnetism was supposed to be the attractive power and the individuality of the operator was considered the potent influence at work; thirdly, the age of Braid, when hypnotism became really scientific in its character and was put on a physiological basis; fourthly, the age of Bernheim and Charcot, when the idea of suggestion and its usefulness became prominent; and, lastly, the fifth or present age, when the tendency is to restrict the use of hypnotism, to recognize its limitations and to classify it under various forms for specific purposes.

It is suggestion that now plays the all important rôle in hypnotism. Of the power of suggestion, there is now little doubt. Formerly it was thought that hypnotic suggestion could be employed only to influence those already suffering from neurotic conditions. Hysterical patients were supposed to be especially susceptible to it. As a matter of fact many of this class of patients are utterly refractory to hypnotic suggestions, or at least come under its influence only after repeated trials and long seances. Many ordinarily healthy, matter-of-fact individuals, however, are quite susceptible to hypnotic influence. Indeed it is rather surprising how many of those who rather pride themselves on their strength of will can be made to submit even to ridiculous hypnotic suggestions. The important feature of its usefulness in medicine at the present time is for neurotic or psychic palsies. These are the cases in which hysterical patients become absolutely unable to use certain of their limbs and sometimes remain bedridden for ten or even twenty years and then are completely cured by the excitement of a fire or a burglary or some other unusual incident.

ELECTION OF CONSULTORS.

Qu. In the diocese of A., a synod is held triennially. At each synod six consultors are selected,—three by the bishop of the diocese, three by the priests thereof, the bishop consenting.

Preceding the recent synod in the diocese of A., interested priests met, discussed the situation, and decided to prevent the reëlection of the then acting consultors, for the purpose of putting in their place priests whom they judged to be more fair, impartial, representative. Quite naturally, the priests in question quietly canvassed the diocese, pleaded, argued, persuaded. At the ensuing election, the incumbent consultors were defeated, and three other priests, well qualified by learning, character, and experience, were elected instead.

Post factum the usual protests arose, and it was alleged that the election of the three new consultors was invalid on the ground that it was tainted with simony. Accordingly an official investigation into the facts was demanded which it was assumed would show that the newly elected consultors were disqualified from any exercise of duties pertaining to their office, and that, in particular, the opportunity arising, they would be precluded from voting for a candidate to the episcopacy of their diocese.

On the other hand, it is held that the right to vote for consultors argues a large amount of discretion; that it supposes consultation, deliberation, and every accustomed exercise of means to accomplish the end; that no promises were asked and no pledges given; that the sole end and aim of the voters were to secure consultors who would be well qualified by age, learning, experience, moral integrity, and who would not be actuated by fear or favor in exercising the duties of their office.

Hence the question: Is the buying or selling of anything spiritual or annexed to spiritual matters involved in the case as stated?

On legal representation, should the consultors herein be disqualified?

Resp. There is certainly no question of "simony" in the above mentioned case, if the word be applied in the canonical sense as "an attempt to sell or buy spiritual favors." Even if the canvassing priests had paid some temporal price in order to persuade their fellow priests to cast a vote in favor of the candidates whom they proposed or represented, the inducement would not have anything

of a simoniacal character inasmuch as there is question merely of a suggestion of names, from which the bishop makes his choice of consultors. Furthermore, the office of consultor is not a *munus spirituale* or *spirituali adnexum*, such as the Church contemplates in her censures of simony, since consultors have no legislative or executive power in virtue of their office. Finally, the influence which such canvassing as the above exercises upon the actual appointment of worthy consultors cannot be absolute in reversing the legitimate judgment of all the clergy who have the right to nominate, or that of the bishop with whom rests the appointment.

Assuming even that the priests who have the proposing of the nine or more names from which the selection is finally made, were one and all swayed by the persuasive arguments of those who propose to eliminate the old consultors, there are still 27 names which may be proposed by these three consultors in office, among which, most likely, would be those of their boycotted confrères. Of these, although they may represent but one or two votes, the bishop is free to select whom he wishes. If he does not do so he simply indicates that his judgment confirms the suggestion of the majority of his clergy, the unanimity of which, though brought about by electioneering methods, is not therefore necessarily wrong. The bishop's choice is entirely deliberate, and the whole responsibility for it rests with him, whatever be the influences that determine him. He is indeed obliged to consult his priests, but he is not obliged to accept their judgment as a decision; it is purely a consultative voice except in so far as he is limited in his choice to three of the names among those offered, which may practically include every priest in the diocese. This allows him to choose, though there be but one vote for each of the three names which he selects. If he suspects or knows of illegitimate canvassing he can frustrate the effect by his choice. If he does not do so, he ratifies a choice which becomes legitimate by his appointment.

Once thus appointed, the consultors cannot be disqualified or removed against their will, unless they be evidently unfit for the office; and to prove this requires some kind of juridical, even if informal process, in case the incumbent objects to his removal.

FATHER RICKABY'S VERSION OF ST. THOMAS.

We have already called the theological student's attention to the forthcoming translation, by Father Joseph Rickaby, of the great work of St. Thomas, *Contra Gentiles*. The volume is being issued in a folio of about 450 pages under the title: "*Of God and His Creation;* An Annotated Translation of the *Summa Contra Gentiles* of St. Thomas Aquinas, by Joseph Rickaby, S.J., author of *Aquinas Ethicus*, etc."[1]

The character and practical value of the work as a translation is made plain by Father Rickaby in his Preface. He says:—

"There are two ways of behaving toward St. Thomas's writings, analogous to two several treatments of a church still standing, in which the saint might have worshipped. One way is to hand the edifice over to some Society for the Preservation of Ancient Monuments; they will keep it locked to the vulgar, while admitting some occasional connoisseur; they will do their utmost to preserve every stone identically the same that the mediæval builder laid. And the *Opera Omnia* of St. Thomas, handsomely bound, may fill a library shelf, whence a volume is occasionally taken down for the sole purpose of knowing what St. Thomas said, and no more. Another thirteenth century church may stand, a parish church still, in daily use; an ancient monument, and something besides; a present-day house of prayer, meeting the needs of a twentieth-century congregation; and for that purpose refitted, repainted, restored, repaired, and modernized; having had that done to it which its mediæval architects would have done, had they lived in our time. Nothing is more remarkable in our old English churches than the sturdy self-confidence, and the good taste also lasting for some centuries, with which each successive age has superimposed its own style upon the architecture of its predecessors. If St. Thomas's works are to serve modern uses, they must pass from their old Latinity into modern speech; their conclusions must be tested by all the subtlety of present-day science, physical, psychological, historical; maintained, wherever maintainable, but altered where tenable no longer. Thus only can St. Thomas keep his place as a living teacher of mankind."

A serious perusal of the work will have the twofold advantage of furnishing the student with solid arguments for demonstrating

[1] London: Burns & Oates; St. Louis: B. Herder.

the belief in God, which is fundamental to all positive religion, and particularly needful in our skeptic and materialistic age; and it furthermore serves to make the reader familiar with the great teacher of mediæval days, whose scholastic method is sometimes discredited simply because it is not sufficiently known and understood.

FORMALITIES IN PETITIONS TO THE EPISCOPAL CURIA.

The following letter addressed to priests of the Diocese of Pittsburg, indicating the necessity and manner of observing certain formalities in requests forwarded to the chancery for dispensations in matrimonial cases, may serve other chancellors and the clergy generally, to avoid annoying delays and misunderstandings in regard to the value of the dispensations granted.

Lugendum est plures huic Curiae propositas esse causas adeo informes ut ab ea tractari minime possint. Rescribenti moderatori —"Dignare, quaeso, petitionem hanc plenius instruere et in formam redigere meliorem; immo etiam argumenta quibus nititur clarius exhibere"—haud raro respondetur—"Quid mihi vis agendum?"—vel—"Quasnam postulas probationes?" Gravius esset onus modum causam instituendi unicuique explicare in scriptis. Porro judicem nec decet nec licet litem a se disceptandam prejudicare, indicando nempe quaenam ad alterutrius partis actionem stabiliendam requirantur argumenta.

Libellus accusatorius, uti appellatur petitio ad matrimonii nullitatem juridice declarandam, debet:

1. Affirmare non solum matrimonium esse contractum, sed et tempus, locum ac personam coram qua partes conjunctae sunt.
2. Memorare impedimentum quod matrimonium dirimit; nec tantum nominare, sed et omnia necessaria explicare adjuncta.
3. Indicare argumenta quibus probanda est impedimenti existentia.
4. Nominare testes in processu citandos.
5. Postulare sententiam judicialem contra matrimonii validitatem.
6. Denique probare quod actor jus habet matrimonii accusandi.

Rejicienda sunt instrumenta sigillo publico haud munita nisi de eorum genuinitate aliunde constet.

Ubi possibile est, testes ipsi in curia sunt audiendi; vel, si procul habitent, per sacerdotem delegatum interrogandi: nam haud aeque valet eorum testimonium scriptum etiam jurejurando firmatum.

De expensis curialibus a jure canonico est consultum.

Posthac ante previam inquisitionem requiretur depositum quinque scutatorum ($5); et si decurrente processu augeatur sumptus, ante sententiam litem aestimabit Curia.

F. L. TOBIN, V. G., *Judex Delegatus Curiae Matrimonialis.*
JOS. SUHR, *Actuarius,*
GULIELMUS MCMULLEN, *Pro Actuario Substitutus.*

Datum Pittsburghi, ex Cancellaria Episcopali, Die 18vo Augusti, 1900.

"STAY AT HOME."

Among the MS. treasures of the library in the castle of Mirbach (Rhine country) is preserved a folio by a learned canon of St. Anthony, in which the following distich occurs under the title *Monita pro presbytero*, which we copy from the Cologne *Pastoral Blatt* for October.

Si vis pace frui, si vis gaudere quiete,
Paucis contentus, dilige stare domi.
Est in eundo foras tentatio multa videndo:
Ut te non vincat, dilige stare domi.
Ne sol neve gelu, nebulae seu putridus aër
Laedere te valeant, dilige stare domi.
Morio vel potor, rabidus canis aut furiosus
Ne te perturbent, dilige stare domi.
Ne tibi visa diu mentem de nocte molestet
Femina pulchra foris, dilige stare domi.
Tutius ut vivas, nam raro fulmina quemquam
Sub tecto feriunt, dilige stare domi.
Ora, scribe, stude, lege, canta, carmina pange,
Semper agens aliquid, dilige stare domi.
Non dico nautis, non mercatoribus, aut his
Qui nemorum findunt ligna, vel aucupibus
Non his, qui curant vites, non dico colonis
Sed tibi presbytero, dilige stare domi.

The same sentiment is preserved in the following version:

If thou wouldst find true rest and peace of mind,
Seek thy contentment and thy work at home!

There is no profit where the heart, inclined
  To curious things and gossip, loves to roam
Abroad, at nights, where drunken fool and knave
  And luring sin beset the slippery path.
Forestall thy critics, be no truckling slave,
  As if thy only fear were Bishop's wrath.
Be always doing, read or write or pray,
  Equip thyself with wisdom that makes strong
In virtue and in knowledge of the only way
  By which thou mayest banish earthly wrong.
Attend thy duties, and anticipate
  Thy matin office, so that He who calls
His servants oft at night may not berate
  Thy negligence, nor judge thee in thy falls.

LUTHER'S "TABLE TALK."

Qu. Would you kindly inform me which is the best English translation of Luther's "Table Talk," or, if there is no complete or reliable English version, what Latin edition could you recommend?

Resp. Luther's "Table Talk" is untranslatable. It must be said, to the credit of the Anglo-Saxon tongue, that it could not give expression to such coarseness and filth as we find in the original editions,—and if it could do so, Comstock would seize the whole edition. The only English translations are Bell's and Hazlitt's,—both expurgated beyond all recognition.

The best editions in Latin and German are:

1. *Colloquia D. Martini Lutheri*, Aurifaber. Eisleben, 1566.

2. *Tischreden D. Martini Lutheri* (German), Aurifaber. Frankfurt, 1567.

3. *Luther's Tischreden* in der Mathesiuschen Sammlung. Ernst Kroker. Leipzig, 1903.

4. *Tagebuch über Dr. Martin Luther* geführt von Dr. Conrad Cordatus. A. Wrampelmeyer.

5. *Luther's Tischreden aus den Jahren 1530–1532*, nach den Aufzeichnungen von Joh. Schlaginhaufen. W. Poeger.

6. *Anton Lauterbach's Tagebuch auf das Jahr 1538*. J. K. Seideman.

7. *D. Martini Lutheri Colloquia.* 3 vols. H. C. Bindseil.

8. *Analecta Lutherana* et Melanchthoniana (Mathesius). G. Loesche.

Of these No. 2, 3, and 7 are very good; and owing to its splendid editing No. 3 is decidedly the best.

H. GANSS.

Carlisle, Pa.

HOW TO MAKE WAX ALTAR CLOTHS.

Among the items to be examined at the Episcopal Visitation is mentioned the *wax-cloth* of the altar. The questions of the sort of wax-cloth required and how it is procured, are answered in the following direction for making such cloth in the most convenient fashion. We owe it to the courtesy of one of our Bishops who obtained the method from a Benedictine Father.

1. Collect the remnants of wax candles, and cut them into slices, removing the threads of cotton or wick that adhere; then boil in an ordinary stove vessel about five inches deep by twice as many inches in diameter.

2. When the wax is in a boiling condition, dip off the impurities that remain from the soiled stumps of candles.

3. When wax is thoroughly melted, so that the vessel is about one-third full, place the vessel upon the floor, take the linen intended for altar cloth, dip it into the melted wax, and when well saturated quickly hang it on a clothes-line, allowing the surplus wax to drop off.

4. When the wax-cloth has hardened, remove it from the line, and place wax-cloth between two unwaxed sheets of like dimensions.

5. Iron thoroughly with well-heated iron, thus securing *three* wax-cloths.

6. The table upon which the cloths are ironed should be prepared with old cloth, or better with thick paper to receive superfluous wax when melted by iron.

7. It is to be remembered that unwashed linen, when dipped in wax, shrinks considerably.

HUDSON'S BOOKS ON PSYCHICAL PHENOMENA.

We are occasionally asked why we do not review this or that book which has got a vogue and, as the querist thinks, is deserving of attention,—sometimes for the positive information it contains, sometimes for the harm it is likely to do to many readers. In reply we must state that it is quite impossible to do justice to this field of literary activity in a magazine that appeals to professional men who must have many other sources of information besides the monthly review of books for which space can be allotted here. Moreover, books that appeal as important to one class of readers are not always those that invite the attention of others, and the estimate of the reviewers differs quite as often.

We are prompted to the foregoing observation by a question proposed to us by a correspondent in reference to the works of the late Mr. Jay Hudson.

These books leaped into popularity, because they seemed to the untrained mind to throw light upon a large mass of obscure psychical phenomena loosely gathered together under the terms hypnotism, spiritism, telepathy, mental therapeutics, and other such. The point of view from which the author regards all conscious life is the position that man has two minds, one objective, the other, subjective. The latter is constantly amenable to all manner of control by suggestion, but is incapable of inductive reasoning. This hypothesis, which obviously has some foundation in man's complex structure, but which Mr. Hudson pushes to an extremely fanciful, not to say fantastic, limit, is worked out by the author in *The Law of Psychic Phenomena* (Chicago, 1892), afterward further extended and applied in *A Scientific Demonstration of the Future Life* (*ib.*, 1895), and lastly in *The Divine Pedigree of Man* (New York, 1900).

There are gathered together, of course, in these books not a few facts that are interesting, and some deductions that are more or less true. But both the facts and the deductions are colored and distorted by the author's exuberant fancy and emotion. As contributions to a sane psychology they have no appreciable value,—a judgment which may be said to receive some confirmation from the fact that the leading American periodical to whose

field such books properly belong, the *Philosophical Review*, never explicitly noticed any of Mr. Hudson's works. The most important review of philosophy in England, *Mind*, speaks thus of the author's last book—*The Divine Pedigree of Man:*

"This is a queer compound of psychology, biology, philosophy of religion, and hypnotic science. It is written with boundless self-confidence and unsparing contempt for the agnostics and atheists who have the misfortune to differ from the writer. The fundamental proposition of the work is psychological, that man is gifted with two minds; one objective, the other subjective. The chief endowment of the former is inductive reasoning, while the latter has deductive reasoning and most of the other psychic faculties, but has the remarkable limitation of being controlled by hypnotic suggestion. It is only fair to Mr. Hudson to say that whatever philosophic faults may be alleged against him, want of coherence is not one of them. His whole system stands very neatly upon his fundamental proposition. But this makes it unnecesary to criticize the details of the system. For nothing will induce us to accept his summary bisection of the human mind."[1]

The coherence of the author's system, just alluded to, is secured not by intellectual continuity, but, as was said above, by a liberal draft on phantasy. Not least evident is this when Mr. Hudson ventures to apply his theory to the teaching and conduct of Christ. While he should be exonerated from any wish to be irreverent in treating of subjects of this kind, nevertheless his intention can hardly be said to save his analysis of our Lord's miracles from being a description of mountebankism.

NEED OF A MANUAL OF CEREMONIES FOR SPECIAL OCCASIONS.

Editor, THE ECCLESIASTICAL REVIEW:—

Qu. I read with interest the articles on "The Corner-stone Laying and the Blessing of a School" in the November issue of THE ECCLESIASTICAL REVIEW. It gives in minute detail much desired information to priests who are anxious to make a suitable display on such occasions, but who for want of time as well as knowledge of such affairs find great difficulty in properly arranging for the exercises.

[1] *Mind*, April, 1901, p. 273.

Would it not be feasible, as it would certainly be acceptable to priests, to collect in one volume a detailed account of ceremonies for occasions that are of rare occurrence, *e. g.*, Laying of a Corner-stone and Blessing of a Church, Blessing of a Cemetery, of a Bell, etc., etc. ?

Ans. We have anticipated the request of our Rev. confrère, and have already in preparation a volume containing the following ceremonies, which the Dolphin Press expects to issue soon. Under separate titles are given: 1. Preliminary Notes; 2. Preparations to be made; 3. the Ceremonies *a*) when a bishop, *b*) when a priest officiates; 4. Text of prayers in *black letter;* 5. Copious Notes concerning everything that has connection with the individual ceremony, etc. The ceremonies treated are those required on occasion of:—

1. Laying of the Corner-stone of a Church.
2. Laying of the Corner-stone of a Building other than a Church.
3. Consecration of a Church and Altar (or several Altars).
4. Consecration of an Altar (or several Altars).
5. Consecration of an Altar (or several Altars), the Sepulchre of which is in the Centre on the Top of the Base or Support.
6. Consecration of an Altar-stone (or several Altar-stones).
7. Blessing of a Cemetery.
8. Reconciliation of a Desecrated Church and its Contiguous Cemetery.
9. Reconciliation of a Desecrated Cemetery.
10. Consecration of a Chalice and Paten (or several Chalices and Patens).
11. Blessing of a Bell (or several Bells).
12. Blessing of a Church or Public Oratory.
13. Blessing of a Temporary Church.
14. Blessing of the New Front of a Church.
15. Blessing of a New School.
16. Selected Inscriptions for Corner-stones.

In cases where these ceremonies may be performed by a delegated priest, they are given under both forms,—that is, as performed by a bishop or by a priest.

THE VATICAN EDITION OF THE CHANT BOOKS.

Among the Roman documents in the last number of the REVIEW we gave the original text of the S. Congregation's instructions to publishers who are authorized to print the Typical Edition of the Vatican Gregorian Chant books. The regulations, which were approved by the Sovereign Pontiff on August 7th, are as follows:

I. Publishers and printers of whatsoever place or region who may wish to print the Gregorian melodies contained in the Vatican edition, whether in the same or a smaller or a larger size, whether altogether or in part, must first take care to obtain permission from the Apostolic See.

II. All publishers who shall have obtained this Pontifical permission should carefully observe the following points:

(*a*) that form of the notes and of the other signs in the Gregorian Chant must be preserved which our ancestors established, and which is found with exactitude in the Vatican edition.

(*b*) in particular there must be no change in the order in which the notes succeed each other according to the various intervals of sound;

(*c*) or in the manner in which the notes are combined according to the different forms of the *neums*,[1] as they are called;

(*d*) there is to be absolute correspondence of the words of the sacred text with the notes of the Chant, so that each syllable shall lie right under its note or notes.

III. When the volumes are ready for issue, they shall not be published until the local Ordinary has certified to their agreement with the Typical Vatican Edition.

IV. The Ordinary will not so declare unless censors skilled in the Gregorian Chant shall have made a careful comparison and attested, in writing, as a duty of conscience, that the new edition agrees completely with the Vatican one.

V. To those parts of the liturgical office which admit of different

[1] (*a*) A sign or character used in early mediæval [church] music to indicate a tone or a phrase . . . Neums were in use as early as the sixth century; their origin is obscure. They were the first step toward a graphic musical notation . . . They passed over gradually into the more definite ligatures and the staff notation of later times. The earlier examples cannot be deciphered with entire certainty.

(*b*) A melodic phrase or division, sung to a single syllable.—*Century Dictionary.*

Chants according to the different day or festival, as, for example, hymns and the Ordinary of the Mass, melodies can be adapted which may not be found in the typical edition and can be approved of by the Sacred Congregation of Rites, provided the proper conditions are observed, especially those laid down in § *d* of the *Motu proprio* of April 25, 1904. But varieties of tones or Chants of this kind are not allowed in the other parts; for instance, in the Antiphons and Responses, whether of the Office or of the Mass.

VI. If it is a question of the special offices of any church or of a Regular Order following the Roman Rite, or of offices lately granted, the Gregorian melodies belonging to them, restored or arranged by skilled men, are also to be submitted to the approbation of the Sacred Congregation of Rites. When this is obtained and the Ordinary has been informed, as above, of the agreement with the orginals recognized by the Sacred Congregation, let him grant the requisite declaration.

VII. It is allowable that the Gregorian Chant should be published with modern musical notes, provided that the danger of the notes or *neums* being in any way disturbed be carefully removed. The Ordinary can grant his approbation to these editions for the benefit of the faithful if he has ascertained that, in accordance with Art. IV and VI, they conform to the typical edition or the approved melodies.

VIII. Whenever a book containing the Sacred Chant or any liturgical melody is submitted to the Sacred Congregation of Rites for approbation, three copies are to be sent to the Congregation.

IX. The Gregorian Chant destined and approved of for liturgical use, according to the rules mentioned, belongs, like the text itself, to the treasury or patrimony of the Roman Church. Wherefore, when a new text is proposed or granted by it to the faithful, the chant corresponding to the text is to be held as granted at the same time in such a manner that no publisher or author can complain of the Apostolic See extending the same melodies to other churches.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

1. The Historicity of Jesus.—Not very long ago, Kalthoff wrote two little works entitled *Das Christusproblem* and *Die Entstehung des Christentums* which created enough of a stir in Germany to elicit a reply from the ranks of liberal Protestantism. And here is the remarkable point of the story: the reply was not intended to oppose the conservative view, but it was an apology in its favor. Kalthoff had arrived at the conclusion that Christianity is a syncretistic development of Judæo-Hellenic thought, and that the Jesus of the Gospels is an ideal creation of the Christian community. It was against this theory that Bousset, of Göttingen, wrote the apology we mentioned,[1] and he did his work well.

First, he appeals to the texts of Pliny, of Tacitus, and of Suetonius, showing the existence of a Christian community within the very city of Rome at as early a date as 40 A. D. This brings us uncomfortably near the death of Jesus; but Bousset brings us nearer still. In order to deny the historicity of St. Paul, and the authenticity of some of his Epistles, he tells us, one must have lost all sense of historical reality. Now, the historicity of St. Paul implies the historicity of Jesus; and if Jesus be an historical person, it becomes possible, in fact *a priori* probable, that the gospel-account of Jesus could not have been received by the early Christian community, if Jesus had not exercised an extraordinary influence on the souls of His contemporaries. Bousset does not stop here; but space does not permit us to follow him in detail. He does not admit Christ's divinity, but his enthusiastic praise of Jesus is sufficiently elevated to carry away the heart of a true Christian believer.

2. The Messianic Hopes.—Jesus is therefore an historical person; but did He fulfil any definite expectations living in the heart of the Jewish people concerning their future Messias? In answer to this question we may point to a number of recent studies on the subject of Messianic prophecy.

[1] Was wissen wir von Jesus? Halle a.S., 1904. Gebauer-Schwetschke.

The Rev. Thomas P. F. Gallagher has contributed to the *Irish Ecclesiastical Record*[2] a series of articles entitled "The Messianic Idea." He supposes that his reader's eyes are not illumined by the light of faith. In this condition the reader is invited to look first at the picture of the Messias painted by the Old Testament prophets, and then at the person of Jesus as portrayed by the Evangelists. No supernatural insight is required to recognize their identity.—General treatises on Messianic prophecies have also been published by de Broglie,[3] and Daab and Wegener.[4] This latter work contains a study on the development of Old Testament prophetism by Gunkel.

It is but natural that treatises on individual prophets and special prophecies should be much more numerous than general works of this nature. But a little patience will keep us cheerful in spite of the long list of authors and works presenting themselves for review. At any rate, we shall not need as much patience as was required by A. Posnanski when he wrote the exegetical history of the word *shiloh* as it occurs in Gen. 49: 10.[5] The reader is sufficiently well acquainted with the importance of this Messianic prophecy to feel the keenest interest in the foregoing work.—K. Begrich has endeavored to trace for us the picture of the Messias according to his description in the Book of Ezechiel.[6] The writer believes that the royal character of the Messias is rather subordinate in Ezechiel, because the prophet had witnessed the fall of the Jewish kingdom.—D. Préciel has written on the seventy years mentioned by the prophet Jeremias as compared with the seventy weeks of Daniel.[7] The author does not recognize any prediction of a seventy years' captivity in the words of Jeremias.—E. König has contributed an article on the seventy weeks

[2] July, August, September, 1905.

[3] Les Prophéties messianiques. Avec préface et notes par A. Largent. I. Coll. Science et Religion. Paris, 1904, Bloud.

[4] Das Suchen der Zeit. Düsseldorf, 1903, Langewiesche.

[5] Schiloh, ein Beitrag zur Geschichte der Messiaslehre. I. Die Auslegung von Gen. 49: 10 im Altertume bis zum Ende des Mittelalters. Leipzig, 1904, Hinrichs.

[6] Das Messiasbild des Ezechiel; *Zeitschr. f. wissenschaft. Theol.*, XLVII, 433–461.

[7] Recherches exégétiques: Les 70 ans de Jérémie et les 70 semaines de Daniel. II. Muséon, IV, Nr. 4, 353–374.

of Daniel to the *Neue kirchliche Zeitschrift*.[8] He considers the Hebrew word for week in Daniel as an expression of the Hebrew word for seventy in Jeremias.[9] The first seven weeks of years he places B. C. 606–558 (perhaps, 586–532), and the two halves of the last week he finds in B. C. 171–167 and 167–164. The unscientific methods of Jahn and Winckler are duly repudiated.—Father Lagrange too has given us a study on the Messianic prophecies in Daniel.[10] The writer finds historical errors in Daniel 7, but he does not charge them to the prophet. The four kingdoms he identifies with the Chaldean, the Medo-Persian, the Greek, and the Syrian. The Son of man represents the kingdom of the Saints, and implicitly symbolizes its head, or the Messias. Daniel 8 deals with the Greek kingdom and the persecution under Antiochus. The seventy weeks too point to this latter event. The picture of the end of God's enemies in Dan. 11: 40–45 coincides with the picture of Antiochus; Dan. 12: 1–8 refers to the eschatology of the individual soul. Perhaps the reader may be glad to know where to find a denial of those views in which Father Lagrange differs from what may be called the traditional exegesis. He will find this in an article written by Mémain.[11]—N. Barnes has contributed to *The Expositor* a study on the Messianic prophecy contained in Mich. 4: 8; 5: 6.[12] The writer emphasizes especially the Messianic bearing of Mich. 5: 5, 6; the rest of the article is a commentary on the prophetic passage.

The important place among the prophets occupied by Isaias shows itself in the number of monographs on his writings. Space does not permit us to insert here lengthy appreciations of the single works; we can only draw attention to the authors' names. The whole Book is treated by men like Doerne[13], Skinner,[14] Orelli,[15] Condamin,[16] Wallén,[17] and Ottley.[18]—Soares,[19] Lémann,[20]

[8] XV, 974–987. [9] 25: 2.

[10] Les prophéties messianiques de Daniel; *Revue biblique*, N. S., I, 494–520.

[11] *Rev. apolog.*, 1905, Jan. 16.

[12] *Expositor*, X, 376–388.

[13] Jesaja, der König unter den Propheten. Leipzig, 1905. Jansa.

[14] The Book of the Prophet Isaiah, with Introduction and Notes. New York. 1904. Macmillan.

[15] Der Prophet Jesaja. München, 1904. Beck.

[16] Le livre d'Isaie, traduction critique avec notes et commentaires. Paris. 1905. Lecoffre.—*See overpage for Notes 17, 18, 19, 20.*

and van Hoonacker[21] have dealt with the wonderful child promised by Isaias, who is called Emmanuel; the same subject has also been treated by de Moor in his study on the seventh chapter of Isaias.[22] It will not surprise the reader to find different views on the subject in almost every one of the foregoing works. The exegesis of van Hoonacker resembles that adopted in Father Knabenbauer's Commentary on Isaias.—The section of Isaias which treats of the Servant of the Lord has also been the subject of several recent studies. Van der Flier has published an article entitled *Drieërlei verklaring van den Ebed-Jahwe bij Deutero-jesaja.*[23] Lave investigates the question whether the Servant-Canticles belong to the so-called Deutero-Isaias.[24] He answers in the negative, and at the same time maintains against Budde and König the individual and Messianic character of the Servant of the Lord. Finally, Zillessen contends that the Israelite people has been represented by the Deutero-Isaias. He seems to allow the individually Messianic meaning of the Servant only in so far as the prophet would not be afraid to allow almost contrary traits in his hero.[25]—It may not be amiss to mention here McGarvey's two articles on Isaias entitled respectively "Should Isaiah be sawn asunder" and "The Disputed Chapters in Isaiah: Their Real Value."[26] The main arguments of the writer are that the real name of an author like Deutero-Isaias could not have been lost, and that his prophecies written in the time of Cyrus would lose their real value.

We must not omit here an article of Father Lagrange on the Messianic ideas current among the Jewish people at the very time

[17] Ar Jesajas profetiska bok ett helgjutet verk? Gefle. 1903.

[18] The Book of Isaiah according to the Septuagint [Cod. Alex.]. Transl. and edit. Cambridge. 1904. University Press.

[19] The Virgin Birth of the Son Immanuel; *Biblical World*, XXIII, 417–421.

[20] La Vierge et l'Emmanuel. Paris. 1904. Poussielgue.

[21] La prophéte relative à la naissance d'Immanu-El; *Revue biblique*, N. S., I, 213–227.

[22] Le chapitre VII. d'Isaie contenant la description prophétique de la naissance d'Immanou-El ou Dieu avec nous; *Science cath.*, Dec., 1904.

[23] *Theol. Studien*, 1904, 345–376.

[24] *Theol. Studien und Kritiken*, 1904, 319–379.

[25] *Zeitschr. f. alttest. Wissensch.*, XXIV, 251–295.

[26] *The Bible Student*, N. S., II, 60–63; 214–220.

of Jesus.[27] He bases his conclusions on the study of the apocryphal books entitled *Assumptio Mosis*, *l'Apocalypse d'Esdras* (IV Esdras), *l'Apocalypse de Baruch*, and *l'Apocalypse d'Abraham*. The article is well worth a careful study.

3. **The Immaculate Conception.**—If we abstract from the history of our Lord's Forerunner, the mystery of the Immaculate Conception is the first great fulfilment of part of the Messianic prophecies. We shall find a list of the recent literature on this subject most interesting, since it is intimately connected with Messianism both in prophecy and in history. Father Flunk has published a lengthy disquisition entitled *Das Protoevangelium* (Gen. 3 : 15) *und seine Beziehung zum Dogma der unbefleckten Empfängnis Marias*.[28] To the Latin translation *ipsa* he grants only the authority of the Vulgate; as to the rest, the passage is said to contain the seed of the whole of our Christology and Marialogy.—Father Köster has published a monograph on the Immaculate Conception.[29] The author believes that the mystery is not sufficiently evident from the testimony of Sacred Scripture alone, but that the traditional exegesis of the Scriptural evidence is quite satisfactory.—Father Arendt has written another monograph on the same question.[30] He contends that this question is primarily a theological one, and that Scriptural exegetes labor under a certain amount of bias. He maintains that Gen. 3 : 15 even in its literal sense contains our dogma at least implicitly.—S. Protin has collected the various interpretations of Gen. 3 : 15, and is inclined to extend its meaning to the utmost.[31]—Mgr. Vincenzo Sardi also has published a volume on the Immaculate Conception, dealing, however, with the definition of the dogma rather than with its direct relation to the teaching of Sacred Scripture. In the first part of his work he relates those preparations for the definition of the dogma that occurred between June 1, 1848, and February 2, 1849; in the second part he deals with the occurrences that happened between

[27] Notes sur le Messianisme au temps de Jésus. *Revue biblique*, October, 1902, 481–514.

[28] *Zeitschr. f. kath. Theol.*, XXVIII, 641–671.

[29] Maria, die unbeflekt Empfangene. Regensburg, 1905. Manz.

[30] De Protevangelii habitudine ad Immaculatam Deiparae Conceptionem analysis theologica. Romae 1905. Typ. artif. a S. Joseph.

[31] Le Protévangelie et l'Immaculée Conception; Raug V, 449–460.

February 2, 1849, and May 8, 1852; in the third part he considers the treatment of the question before the special Congregation convoked by the Pope for the purpose, from May 10, 1852, to August 2, 1853. It must be kept in mind that it was our present Pope, Pius X, who encouraged the author to publish the documents illustrating the preparation of the solemn definition of the dogma, which occurred on December 8, 1854.—We may mention here what may be called a Life of the Blessed Virgin Mary, entitled *La Sainte Vierge*, and published by de la Broise.[32] The author believes that our Blessed Lady was born 22 B. C., and died A. D. 42. He utilizes legends and apocryphal matter, supposing that they contain at least a kernel of historical truth. From Luke 1 : 34 he infers that Mary had taken a vow of chastity or virginity, and John 2 : 4 he interprets as meaning "Madame, what can I do for you?"

4. **The Virgin Birth.**—Professor Bardenhewer, of Munich, has given us a treatise entitled *Zu Mariä Verkündigung*.[33] The name of the writer is a guarantee that his study is worth our attention. Perhaps our readers will be grateful for a brief outline of the same. First we notice the contrast between the devout faith of P. W. von Kepler,[34] and the sceptical arrogance of H. Gunkel.[35] The former finds in the Annunciation only matter for adoration, the latter discovers here a parallel between Jesus and the heroes of paganism. Christian apologists may have shown repeatedly that the existence of a personal God involves the possibility of miracles;[36] still, the account of the so-called Virgin Birth must disappear from our genuine gospel text at any cost. Usener assures us that St. Paul and the Gospels know nothing at all of a miraculous conception of our Lord.[37] And what is to be done with our present gospel text?

The text is corrupt; in this our critics agree. But what are the elements that must be removed? In answering this question

[32] Paris, 1905, Lecoffre.

[33] *Biblische Zeitschrift*, III, 2, 1905.

[34] Wanderfahrten und Wallfahrten im Orient. Freiburg, 1902.

[35] Zum religionsgeschichtlichen Verständnis des Neuen Testaments. Göttingen, 1903.

[36] *Cf.* Müller, Das Wunder und die Geschichtswissenschaft: Compte rendu du IV. Congrès scient. internat. des Cath. Freiburg, 1898.

[37] Geburt und Kindheit Christi, *Zeitschr. f. die neut. Wissensch.*, IV, 8.

our critics differ. Holtzmann wishes to omit in Luke 1 : 34, 35 the words εἶπεν δὲ Μαριὰμ πρὸς τὸν ἄγγελον Πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω; καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ Πνεῦμα ἅγιον ἐπελεύσεται ἐπί σὲ καὶ δύναμις ὑψίστου ἐπισκιάσει σοι· διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται υἱὸς θεοῦ.[38] Hillmann fully agreed with Holtzmann in the opinion that a later writer under the influence of dogmatic considerations must have inserted the above passage. But he believes that the same redactor inserted also in Luke 3 : 28 the words ὡς ἐνομίζετο, seeing that they stamp Jesus as only the apparent son of Joseph.[39] Kattenbusch expressed it as his opinion that only the words ἐπεὶ ἄνδρα οὐ γινώσκω need to be removed in order to do away with the evangelists' account of the Virgin Birth.[40] Weinel hailed this theory as the simplest explanation of the unpleasant difficulty.[41] But Harnack adhered to the cumbersome old theory; in fact, he wished to remove not only Luke 1 : 34, 35 and the above-mentioned clause of Luke 3 : 23, but also the word παρθένος in Luke 1 : 27.[42] It is rather exasperating that other friends of modern methods appear to have remained doubtful as to the success of the foregoing corrections, and that Hilgenfeld, Clemen, and Gunkel have pronounced even Harnack's emendations and arguments unsatisfactory.[43]

But the reader will prefer to have Harnack's best arguments submitted to his own judgment. (1) In Luke 1 : 34, 35 we find the words ἐπεί and διό. The former of these expressions does not occur elsewhere either in the Third Gospel or the Book of Acts; the latter occurs at best only once more in the Third Gospel.—But the reader remembers that three words occur only once in the First Gospel, three other words only once in the Second, five words only once in the Fourth, and four other words only once in the Third. If, then, the above argument is conclusive, all these passages must be excluded from the gospels. (2) Again,

[38] Handkommentar zum N. T., I, Freiburg 1889; Lehrbuch der n. t. Theologie, Freiburg 1897, p. 412 f.

[39] *Jahrb. f. protest. Theol.*, XVII, 225 ff.

[40] Das apostolische Symbol; Leipzig 1894, 1900.

[41] *Zeitschr. f. n. t. Wissensch.*, II, 37 f.

[42] *Zeitschr. f. n. t. Wissensch.*, II, 53 f.

[43] Hilgenfeld: *Zeitschr. f. wissensch. Theol.*, XLIV, 313 ff.; Clemen: *Theol. Literaturz.*, 1902, 299; Gunkel: Zum religionsgesch. Verständnis des N. T., 68.

in Luke 1 : 31 we read *καὶ ἰδοὺ συλλήμψῃ*, in Luke 1 : 36 *καὶ αὐτὴ συνείληφεν*, so that the two verses belong closely together. Now, they are torn apart by Luke 1 : 34, 35. Hence these verses must have been interpolated.—On the other hand, it must be kept in mind that the real connection between Luke 1 : 31 and Luke 1 : 36 is explained in Luke 1 : 34 f. The omission of these verses would leave the passage obscure. (3) Harnack sees in Luke 1 : 35 a *doublette* of Luke 1 : 31, which can be satisfactorily explained only by admitting a difference of authorship. In point of fact, Luke 1 : 35 completes and explains Luke 1 : 31 ; it shows in what sense we must understand the name "Son of the Most High," and why the promised child shall be "called" so. (4) Luke 1 : 36 is said to render a satisfactory meaning, only if it be not preceded by an account of a supernatural conception. Hence, again, Luke 1 : 34 f. must be omitted.—This contention is false. The angel does not say that our Blessed Lady shall conceive even as Elizabeth has conceived in spite of her sterility ; he merely illustrates the fact that nothing is impossible with God. (5) Finally, Harnack finds in Luke 1 : 34 a question that would be unintelligible in the mouth of a betrothed, and would imply unbelief on her part. The evangelist himself guards in 1 : 27 against the impression that we have to do with an ordinary betrothed spouse. The question is therefore not unintelligible. Nor does it necessarily imply unbelief ; it may express admiration as well.

There is no good reason for omitting Luke 1 : 34 f., and there is very good reason for retaining the verses ; they are found in all manuscripts, and citations, and versions, and printed editions. If they are retained, the whole text forms a complete and continued narrative ; if they are omitted, only a torso is left. They cannot be omitted without a violation of all the rules of textual criticism ; their omission resembles the removal of a precious stone, leaving only the empty setting.

But according to the critics the account of the Virgin Birth is a late importation into our gospels ; I say, into our gospels, because it occurs in the First Gospel as well as in the Third. And whence was it imported ? Here the critics again disagree : Usener (l. c.), Hillman (l. c.), Holtzmann (l. c.), Conrady,[44] and Soltav[45] are of

[44] Die Quelle der kanonischen Kindheitsgeschichte Jesu. Göttingen, 1900 278 ff.

[45] Die Geburtsgeschichte Jesu Christi. Leipzig, 1902, 24.

opinion that it was imported from Gentile sources, from Roman, Greek, or even Egyptian mythology. This opinion has not even the merit of originality. Celsus had dared to utter the blasphemy, and Origen had not been slow to call him a clown rather than a serious historian.[46]

Harnack[47] and Lobstein[48] have endeavored to derive the evangelists' account of the Virgin Birth from Jewish sources. They point especially to Is. 7 : 14. But did Isaias really predict such a Virgin Birth? Surely not; that would savor too much of prophecy, and thus introduce a supernatural element. The account of the Virgin Birth must be derived from a *misunderstanding* of Is. 7 : 14. And who was the first to misunderstand the words of the prophet in this way? Dalman[49] shows that there is no vestige of such a misunderstanding of the prophet in Jewish history. Moreover, this misunderstood passage of Isaias must have induced all the early Christians to abandon the real history of Christ's birth, and to adhere instead to the legendary account received into our gospels. Is not Zahn right when he calls such a supposition perfectly fantastic?[50]

Gunkel had felt the difficulties involved in the preceding two theories. He attempted therefore a new explanation mediating between the two. The notion of Virgin Birth had found its way among the Jews even in pre-Christian times; the Jews had derived it from the Gentiles. Moreover, long before the time of Jesus did the Virgin Birth belong to Jewish Messianic dogma.[51] Where are Gunkel's proofs? He has none. We have already referred to Dalman's work in which this whole theory is refuted. And if it be admitted that the idea of the Virgin Birth existed among the Jews before the time of Christ, we must seek for its source in the Old Testament rather than in Gentile writings. The evangelists relate Christ's supernatural conception in such a bold way that they do not betray the least fear of contradicting Jewish Old Testament theology.[52]

[46] Cont. Cels. I, 37.

[47] Lehrbuch der Dogmengeschichte I[3]. Freiburg, 1894, 5.

[48] Die Lehre von der Ubernatürlichen Geburt Christi. Freiburg, 1896, 28 ff.

[49] Die Worte Jesu, I. Leipzig, 1898, 226.

[50] *Cf.* Zahn, Das Ev. des Matthäus ausgelegt. Leipzig, 1903, 83.

[51] Zum religionsgeschichtlichen Verständnis des N. T. Göttingen, 1903, 65 ff.

[52] The reader will find additional literature on the Virgin Birth in former issues of the REVIEW, May, 1903, p. 585 ff; Dec., 1903, p. 603 f.; April, 1904, p. 432 f.

Criticisms and Notes.

COMPENDIUM THEOLOGIAE DOGMATICAE Beatae Mariae Virgini dicatum. Auctore Fr. Jos. Calasanctio Card. Vives, O. M. Cap. Editio quarta aucta et emendata. Romae, Ratisbonae, Neo Eboraci: Fridericus Pustet. 1905. Pp. 633.

Cardinal Vives has managed to do what no other theological writer of our time has so completely achieved—namely, to put the practical science of theology into two small volumes, one a compend of *moral*, and the other of *dogmatic* discipline. This is the distinctive feature of the work of a man who writes not because he is conscious that his rank gives a necessary authority to what he says, but because his experiences as teacher, missionary, confessor, parish priest, and religious superior have taught him the necessity of a brief and clear statement of principles, facts and laws for many who, while called to the sacred ministry by their special gifts and inclinations, are not capable or in the position to devote to the preparation for it that minute and exclusive attention which a larger culture and a higher aim demand from the better situated student of theology. Cardinal Vives is not a mere exponent of theological didactics, for his practical genius and zeal as a member of the Franciscan Order, during years of missionary and pastoral work in the United States and in South America, have made him familiar with the aspects of every question in doctrine or morals likely to confront the teacher of Catholic truth and the director of souls.

This is all that need be said to characterize the work, which in all other respects retains the analytical method of the great masters of theological discipline. In his definitions and conclusions the author follows closely the clear outlines of Thomas à Charmes and carefully selects those texts of the Fathers and doctrinal declarations of Councils which leave the mind of the student in no uncertain attitude as to the teaching of the Church. The tracts which in ordinary compendiums of dogmatic theology are devoted to the separate exposition of the sacramental system of the Church are comprised in the volume of Moral Theology, where the author adds the ordinary proofs of institution and effect, and thus avoids the repetitions to which the student is called by a twofold treatment of the topic as pertaining to dogma

and morals. The whole course is placed under the special patronage of the "Sedes Sapientiae," whose name and invocation begin and end every lesson.

The type and form are clear and elegant, and we can find nothing to suggest by way of improvement in this volume, which represents a handbook altogether apart of its kind and complete for its purpose.

LEX LEVITARUM, or Preparation for the Cure of Souls. By the Right Rev. John Cuthbert Hedley, O.S.B., Bishop of Newport. With the Regula Pastoralis of St. Gregory the Great. New York, Cincinnati, Chicago: Benziger Brothers. 1905. Pp. 345.

We have here an interpretation of, and a commentary upon the famous "Pastoral Rule" of St. Gregory, made for us by a man who, better perhaps than any other English writer of our day, has entered into the spirit of that great priest and pastor of souls. Gregory, having been trained under the rule of St. Benedict, was called to apply its principles and masterly directions to the reform of ecclesiastical discipline and the establishment of a pastoral rule of life which would be a model for generations in every land, because it was in fact an adaptable formulary of that divine wisdom which governed the Church and found its echo rightly in the well-disposed heart of every man. Bishop Hedley, filled with this wisdom of his spiritual fathers, and eager to inspire others with it and to combine it with the present-day needs of our priests, has chosen the most practical way by giving to the young cleric this volume for reading and study. "No instruction or exhortation addressed to candidates for the sacred ministry will be sure and safe, if it is not grounded upon Catholic tradition. It is not safe to venture on novel views, smart criticism, and modern appreciation of priestly life, without keeping the eye upon that interpretation of the Gospel spirit which is presented to us in the writings of the great fathers of the Church. And among the fathers there is none who holds so high a place of authority in regard to the duty of the care of souls as St. Gregory the Great."

What the author has mainly in mind is the preparation for the pastoral charge incumbent upon the students in our seminaries. He does not, except incidentally, enter upon the duties of that charge as they actually affect the pastor. Hence this introduction to the text of St. Gregory's *Regula Pastoralis* dwells upon the vocation, the virtues, especially of purity of soul and sympathy with souls, which the candidate for Holy Orders must possess. Admirable indeed are

the lessons which the Bishop teaches in the chapters on Seminary Life, on the Principles of Study, the Study of Philosophy, of Literature, and of Holy Scripture in particular. He draws for us a picture of the priest equipped with the learning that befits his sacred office, and points out the attitude which the pastoral position requires from the cleric toward science. We can but urge the use of this book as we would urge the reading and study of every book from that same pastoral mind and heart full of divine knowledge and warmth and the beautiful music of rhythmic diction that befits the theme and flows spontaneously from the pen of this lover of wisdom.

THE KNOWABLENESS OF GOD. Its Relation to the Theory of Knowledge in St. Thomas. By Matthew Schumacher, C.S.C. Notre Dame, Ind.: Notre Dame University Press. 1905. Pp. 200.

One might wish for the sake of the book itself that the biographical note appended to this little volume had not included the author's birthday. The work reveals a comprehensiveness of view and penetrative insight as would do honor to a mind that had been pondering these problems a score of years before the average youth can have grasped the meaning of a syllogism. However, wisdom often anticipates the blanched locks. In this case she has come early. May she long abide!

The book embodies its author's dissertation for the degree of Doctor of Philosophy at the Catholic University, Washington, and as such has fulfilled its proximate purpose. At the same time it is a distinct contribution to the literature both of epistemology and theodicy, its first merit lying precisely in this, that it brings out explicitly the continuity of the Thomistic theory of knowledge with the Thomistic explication of our idea of God. Both terms of this relation have not infrequently been set forth by various writers, but, as the author rightly surmises, their logical interconnection has never probably been explicitly established in English.

The doctrine throughout is that of St. Thomas, the substance of the work being a rendition and exposition of the text of Aquinas. At the same time good use has been made of many other sources, old and new. The influence especially of Kleutgen is seen, if not indicated, throughout the first half of the book, and a more lucid commentator could scarcely have been selected. It should be noted, however, that the dissertation is not simply an essay on Scholasticism.

It is a continuous correlation of traditional teaching with recent theories,—assimilating not a little of what is seen to be consistent and refuting what is seen to be inconsistent in the latter. The bearings, therefore, of St. Thomas' teaching on the opinions of such well-known present-day writers as Ladd, Royce, Seth, Bradley, as well as of Fiske, Mill, Spencer, and others of kindred tendencies, are thus made manifest.

The author has been singulary successsful in the difficult task of Anglicizing scholastic expressions. Possibly, those not familiar with the corresponding Latin, would find some obscurity in such sentences as the following: "Every mind is concerned with all being" (p. 139); or, "the infinite considered from the side of form not determined by matter has the concept of the perfect" (p. 167); or, "substance means existence *per se*, no need of any other for its existence" (p. 176). It would not be hard to clarify these sentences. The interest of the general reader would also be subserved by the explanation of such terms, for instance, as "species," meaning representational determination, or at least putting them in quotation marks in order to signify their technical connotation.

MARY THE QUEEN. A Life of the Blessed Mother, for her Little Ones. By a Religious of the Society of the Holy Child. Cincinnati, Chicago, New York: Benziger Brothers. 1905. Pp. 172. Illustrated.

To captivate the hearts of the little Catholic child with a great love for Our Blessed Lady is to secure for it one of the strongest safeguards, during its later life, against sorrow and hurt of soul, and likewise one of the most effective beautifiers of character and disposition, in the world. The nun who here draws for us the image of the fairest and most perfect Woman, a Virgin, a Mother, a Handmaid, a Queen, and the Spouse of the Holy Ghost, does so with a chaste pencil and with a sweet grace that speak to the reader at once of her understanding of young hearts; and so the reader, whoever he be, becomes a little child and in seeing the Mother of God begins to get glimpses of God Himself whom it is the privilege of childlike innocence to see. Besides the outlines of the life of our dearest Queen of Heaven, there are some chapters that tell us how and when and where to honor her with befitting sense and devotion. It is a book to make the child's heart both glad and good; and who is not likely to be glad and good in the company of such children.

JURISPRUDENTIA ECCLESIASTICA ad usum et commoditatem utriusque Cleri. Auctore P. Petro Mocchegiani, O.F.M., ex-Definitore Generali, S. Indulg. Congreg. Consultore. Tomus II. Pp. 326. St. Louis, Mo.: B. Herder.

The appearance, last year, of the first volume of this important work on Canon Law gave us occasion to speak in praise of it. The present volume was thus already characterized in the general scope and form which its introduction, dealing with fundamental ecclesiastical jurisprudence, indicated. The most important topics here dealt with are Censures, Indulgences, the legislation which groups around the Blessed Sacrament and determines the liturgical observances connected with the Sacrifice of the Mass, and the functions that grow out of its application to the souls of the faithful. The references to decrees of the Church are everywhere a guarantee of exact rulings in mooted questions of worship. It is this care to verify and authenticate each statement that has probably led to the unexpected growth of the work, which is to be concluded with a third volume.

This splendidly printed book is a most creditable evidence of the activity of the Franciscan Fathers at their Quaracchi monastery where the author lives and labors, and whence a number of important "Franciscana" have recently been issued.

REX MEUS. By the author of "My Queen and My Mother." With preface by the Rt. Rev. Bishop Hanlon. Benziger Brothers. 1905. Pp. 183.

The author, a religious, groups the various phases of King David's history under separate titles, such as the Finding of the King, the King's Friend, the King Persecuted, the King in Exile, the King's Lament, etc. Thus we have before us the figure of the "Man after God's Heart" pictured in Scriptural phrase, with here and there words of comment calculated to stimulate reflection and devotion. It is a good way to make us familiar with the meaning and purpose of certain parts of the Sacred Text which furnish a proper background to the offices of the Church and especially to canonical prayer.

Amoenitates Pastorales.

The new curate was very particular. He insisted that when parishioners received alms from the Poor Fund of which he was treasurer, they should sign a receipt each time. One day an old woman came to the rectory and presenting her story of want received the required help. When she had thanked him and was about to go, he stopped her, and putting before her a blank form which he had filled out with the amount given her, said:

"Sign your name on this line, please."

"Above or below it, Father?"

"Just above it."

"Me whole name, Father?"

"Yes."

"Before oi was married?"

"No; just as it is now."

"Oi can't write, Father."

A priest meeting one of his parishioners somewhat under the influence of liquor, upbraided the man.

"I'm verra sorry, sir, but I cam' up in bad company from Joville," humbly replied the man.

"What sort of company?"

"A lot of teetotallers," was the startling response.

"What, sir!" cried the curate (a teetotaller) testily; "do you mean to say that abstainers are bad company? I think they are the best of company for such as you, sir."

"Beggin' your pardon," answered the man, "ye're wrang, yer riverence, for I had a hale mutchkin of whisky, an' I had to drink it all misel'!"

An old woman who persisted in bowing during church service whenever the name "devil" was mentioned, was reprimanded by the minister for so unseemly a habit. The reproof had, however, no effect, and the minister asked her finally, in exasperation, why she thought it necessary to bow.

"Well," she replied, "civility costs nothing, and you never know what will happen."

A country clergyman called on a well-known city divine and asked his advice about what to do with persons who go to sleep in church, something which had become quite prevalent in his congregation. The divine listened very attentively, admitted that it was serious, and then said:

"When I first came to this church I thought about the problem, and I will tell you the course I decided upon. I gave the sexton strict orders that if he saw any person asleep in the congregation he should go and tell the preacher to wake up."

A clergyman who was in the habit of spending his annual vacation at a certain summer resort became quite well-known to the people of the place as a somewhat exacting and at the same time parsimonious guest. One day when he had finished his dinner, and was preparing to leave the hotel, the darkey who had served him bowed and said, "Thank you very much, sah."

"What are you thanking me for?" demanded the cleric in some surprise, "I haven't given you anything."

"Dat's jest it, boss," responded the waiter, "I bet No. 10 fifty cents dat you wouldn't 'tip' me."

"Father James," said the rector, "the boy from the newspaper office has called for the report of your lecture. Is it finished?"

Fr. James: "All but a short sentence in the middle of it, and I can't for the life of me make out from my notes what it is."

The rector: "Oh, just put in 'great applause' and let it go."

Fr. James acted on the suggestion. Next day the lecture appeared in the paper with the doctored part reading: "Friends, I will detain you but a few moments longer. (Great applause)."

Uncle Jake, an old colored man, was very religious, and was considered a pillar of the church he attended.

Father X., while out walking one cold morning, met Uncle Jake, crippled with rheumatism, hobbling along.

"Good morning, Uncle Jake," said the priest.

"Good morning, sah," responded the darkey.

"Uncle Jake," queried the pastor, "which would you rather have this cold morning, a ton of coal or a bottle of whiskey?"

"Well," said the darkey, hesitatingly, "it's this way, sah, you see, ma folks burn wood."

In conversation, when you meet
With persons cheerful and discreet,
That speak, or quote, in prose or rhyme,
Things facetious or sublime,
Observe what passes, and anon,
When you come home, think thereupon;
Write what occurs, forget it not:
A good thing saved's a good thing got.

A friend of ours enjoys repartee. Recently, when scheduled to speak before a woman's society, he asked facetiously: "How many long-winded speakers will there be at this meeting, madam?" "You are the only one," she replied, charmingly.

Father Seymour was a good talker, but somewhat punctilious. One day a fellow priest was narrating some curious incident of which Fr. Seymour had also been witness, and feeling annoyed by the interruptions of the latter who could have told the story much more graphically he said somewhat sharply in his natural Irish accent: "I wish you would be quiet, Saymour."

"My name is Seymour, if you please," replied the other with some dignity.

"Then I wish you would *see more* and *say* less," was the rejoinder.

Literary Chat.

"If we are not all Franciscans nowadays," says the London *Daily Chronicle* in speaking of Miss Salter's neatly published volume *Franciscan Legends in Italian Art*, "there is every evidence that the influence of the Saint amongst all manner of men is more alive than that of any other mediæval personality. And excellent it is that it should be so; for in the settlement of our problems we need some of that spirit of self-sacrifice and devotedness which marked the chief and best of the many good men of Umbria." This is a rather strange acknowledgment to come from a decidedly Protestant daily newspaper of the Anglo-Saxon type.

We are publishing from time to time articles which deal with missionary life in Japan. The object is to direct the attention of our clergy to a field of missionary labor which lies close to American interests, since Japan has demonstrated its power to take a leading part in the conversion of the Eastern nations to Christianity. Japan and the Philippines are in close proximity, practically on the same latitude. It has opened its door to the Catholic religion which is being sustained by the intelligence of the educated native element, and which has recently obtained definite assurances of protection from the Mikado, who received Mgr William O'Connell as the special ambassador of the Sovereign Pontiff in a spirit of cordial amity.

Japan has at present 70,000 Catholics out of a total population of 45,000,000, who are presided over by five Bishops and one Prefect Apostolic. There are 198 priests, of whom 116 are European seculars, 50 European religious, and 32 native priests. All the missions are aided by the admirable Society for the Propagation of the Faith, which has its American headquarters in New York (627 Lexington Avenue) under the direction of Father J. Fréri. Zeal and charity awakened among our people in behalf of the foreign missions is one of the most effectual means to elicit the spirit of sacrifice which makes good Catholics who will generously sustain their pastors in every worthy religious enterprise at home.

A new edition of the late Cardinal Mazella's *Praelectiones Scholastico-Dogmaticae* has just been issued from the Roman press of Desclée, Lefebvre & Co. The editor has considerably shortened the original text in order to accommodate it to the more ready use of theological students in the seminary. He has also supplied the tracts which were wanting in the original work of the learned Jesuit Cardinal. There are four good-sized volumes, well printed from new type and enriched with numerous and valuable notes which bring the work up to the requirements of modern theological science.

The publishers of encyclopedic information are vying with one another in attempts to meet the popular demand. The latest output in this direction is the "*Standard American Encyclopædia* for Home, School, and Office." It is issued in eight small octavo volumes, and in point of convenience for desk use is the most handy we have yet seen. The price too is exceptionally low (twelve dollars for the whole set), so that it commends itself on these scores to the average school teacher and student. As to the contents, it is not of course exhaustive, but we have noticed no marks of bigotry such as are commonly found in works of this nature. Professor Francis Furey, of the Philadelphia Catholic High School, is mentioned on the title-page among the principal editors, which should give indication of fair treatment for Catholic subjects. Whilst the topics treated are in the main brought up to date, the literature referred to in some cases, such as that on Socialism and other burning questions of the day, is somewhat "un-recent," and in cases where the earlier works have been disproved reference to them is hardly of any use to most readers. However, the object of a work like this, not intended for the specialist, makes such defects of comparatively small moment in what are termed "popular reference books."

The new volume, *Theory and Practice of the Confessional*, is out at last, and proves to be the most valuable addition to the priest's library. It is finely printed,

and less expensive than most of the theological text-books published in Latin. The fact that a beginning has at last been made in supplying the student of theology with an English text over which he need not worry, and which answers his need for all the days of his subsequent pastoral activity, is one for which we must be very grateful. To the Benzigers belongs the credit of having taken the first step on what may be called a large scale for putting such a work in our market. An exhaustive review of the book will appear in the January number of the REVIEW.

There has been much agitation among the Protestant clergy in England recently over the practice of playing golf on Sundays. The Prime Minister, Mr. Balfour, is a devoted user of the links, and accordingly says his prayers that way on Sundays. As a result the chairman of the Free Church Council meeting has announced a general crusade against the Premier's further tenure of office. He is not only to be dethroned, but also to be corrected, for a law is to be passed to forbid golf on Sundays, and if the amiable Premier plays after that, even in the humble capacity of a private citizen on his own ground, he is to be put in prison. So say the reports of the English papers.

The Vicar of Gauton has a fine level ground around his vicarage, part of which he had rented to a golf club. As a result of the clerical agitation he announced that as six of the holes of the course were laid out on his own glebe land he would put a stumbling block in the way of the club by closing those holes for Sunday play. Undaunted the club has accepted this decision, but has determined on a replanning of its course for Sundays only, so as to provide the full eighteen-hole round for the seventh-day player.

Miss Hull has published a companion volume to *Pagan Ireland*, under the title of *Early Christian Ireland* (Gill & Son, Dublin). She appeals to records, and without discussing at length the position and religious beliefs of the Irish Church, shows the practical effect of its influence upon the daily life of the people. Thus within a comparatively small book she gives us a bright and instructive picture of the social life as we get glimpses of it in the stories of the early Irish Saints.

A most interesting volume for students who enjoy the fascinating literature which lies on the borderland between the classic and the devotional, is Miss Monteiro's *As David and the Sibyls say* (B. Herder). The work was initiated by the late Canon Alfred White, who had gathered a number of illustrations, texts and commentaries on the subject which are incorporated by the author for the purpose of explaining those strange prophetic allusions to Christianity that appear to have been forced from pagan lips. We have on the one hand an historic account of the twelve Sibyls, and on the other the text and brief analysis of the utterances attributed to them, and an appreciation of their value as prophecies.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

IURISPRUDENTIA ECCLESIASTICA AD USUM ET COMMODITATEM UTRIUSQUE CLERI. Auctore P. Petro Mocchegiani, O.F.M., Ex-Definitore Generali Sacrae Indulgentiarum Congregationis Consultore. Tomus II.—Ad Claras Aquas (Quaracchi). Friburgi Brisgoviae et St. Louis: B. Herder. 1905. Pp. 824.

THE IMMORTALITY OF THE SOUL. (Westminster Lectures.) By Rev. Francis Aveling, D.D. London and Edinburgh: Sands & Company; St. Louis, Mo.: B. Herder. 1905. Pp. 69. Price, paper binding, $0.15; cloth binding, $0.30.

KURZGEFASSTES HANDBUCH DER KATHOLISCHEN RELIGION. Von W. Wilmers. Vierte, durchgesehene Auflage. New York and Cincinnati: Fr. Pustet. 1905. Pp. vi—587. Price, $1.00 *net.*

COMPENDIUM THEOLOGIAE DOGMATICAE. Beatae Mariae Virgini Dicatum. Auctore Fr. Iosepho Calasanctio Card. Vives, O.M.Cap. Editio quarta aucta et emendata. Romae, Ratisbonae, Neo-Eboraci: Fr. Pustet. 1905. Pp. 633.

PRAELECTIONES SCHOLASTICO-DOGMATICAE breviori cursui accommodatae. Auctore Horatio Mazella, Philosophiae et Theologiae Doctore, Archiepiscopo Rossanensi, solio pontif. adsistente Rom. Comite. Editio tertia recognita et aucta. Vol. I—Complectens Tractatus de Religione, de Scriptura, de Traditione, de Ecclesia Christi; Vol. II—Complectens Tractatus de Deo Uno ac Trino et de Deo Creante; Vol. III—Complectens Tractatus de Verbo Incarnato, de Gratia Christi et de Virtutibus Infusis. Romae: Desclée, Lefebvre et Soc. 1905. Pp. Vol. I—671; Vol. II—600; Vol. III—682.

REX MEUS. By the author of *My Queen and My Mother.* With Preface by the Right Rev. Bishop Hanlon. New York, Cincinnati, Chicago: Benziger Brothers. 1905. Pp. xiv—183. Price, $1.25, *net.*

THE NUN'S RULE. Being the Ancren Riwle Modernized by James Morton. With Introduction by Abbot Gasquet. St. Louis, Mo.: B. Herder. 1905. Pp. xxiii—339. Price, $1.25, *net.*

MARY THE QUEEN. A Life of the Blessed Mother for Her Little Ones. By A Religious of the Society of the Holy Child Jesus. New York, Cincinnati, Chicago: Benziger Brothers. 1905. Pp. 172. Price, $0.50.

HUMILITY OF HEART. From the Italian of Fr. Cajetan Mary Da Bergamo, Capuchin. By Herbert Cardinal Vaughan. New York, Cincinnati, Chicago: Benziger Brothers. 1905. Pp. xxiv—211. Price, $1.25, *net.*

PRAYER. Selections from Father Faber. By the Rev. John Fitzpatrick, O.M.I., editor of *Characteristics from the Writings of Father Faber*, etc. London: R. & T. Washbourne; New York, Cincinnati, Chicago: Benziger Brothers. 1905. Pp. 104. Price, $0.30, *net.*

DIE PSALMEN. Sinngemässe Uebersetzung nach dem hebräischen Urtext Freiburg im Breisgau, Wien, Strassburg, München und St. Louis, Mo.: B. Herder. Pp. viii—254. Price, $0.65, *net.*

LEX LEVITARUM, or Preparation for the Cure of Souls. By the Right Rev. John Cuthbert Hedley, O.S.B., Bishop of Newport. With the *Regula Pastoralis* of St. Gregory the Great. New York, Cincinnati, Chicago: Benziger Brothers. 1905. Pp. lvi—349. Price, $1.60, *net.*

PHILOSOPHY.

COMPARATIVE STUDIES IN THE PSYCHOLOGY OF ANTS AND OF HIGHER ANIMALS. By the Rev. Eric Wasmann, S.J. Revised and enlarged. Fribourg and St. Louis: B. Herder; London and Edinburgh: Sands & Co. 1905. Pp. 69. Price, cloth, $0.30, *net*; paper, $0.15, *net*.

PSYCHOLOGY OF ANTS AND OF HIGHER ANIMALS. By Eric Wasmann, S.J. Authorized English version of the second German edition. Enlarged and revised by the Author. London and Edinburgh; Sands & Company; St. Louis, Mo.: B. Herder. 1905. Pp. x—200. Price, $1.00, *net*.

ELEMENTA PHILOSOPHIAE SCHOLASTICAE. Two Volumes. Reinstadler. St. Louis, Mo.: B. Herder. Pp. Vol. I.—xxix—452; Vol. II—xvi—448.

HISTORICAL.

JULES MICHELET. Études sur sa Vie et ses Œuvres avec des fragments inédits. Michelet et l'Italie; Michelet de 1839 à 1842; Voyage en Allemagne, 1842; Le Père de Jules Michelet; Yves-Jean-Lazare Michelet; Voyage en Belgique, 1849; Michelet et George Sand. Paris, 79 Boulevard St. Germain: Hachette et Cie. 1905. Pp. 184. Prix, 3 fr., 50 c.

EARLY CHRISTIAN IRELAND. By Eleanor Hull, author of *The Cuchallin Saga in Irish Literature*, etc. Vol. II—*Epochs of Irish History*. London: David Nutt; Dublin: M. H. Gill & Son, Ltd. 1905. Pp. xxii—283. Price, 2*s*. 6*d*.

WHO KILLED SIR EDMUND BERRY GODFREY? By Alfred Marks. With an Introduction by Father J. H. Pollen, S.J. London: Burns & Oates, Ltd.; New York, Cincinnati, Chicago: Benziger Brothers. 1905. Pp. xvii—210.

MISCELLANEOUS.

BUNCH OF FLOWERS. By Kathleen Don Levy. Boston: Angel Guardian Press. 1904. Pp. 96.

THE SPALDING YEAR-BOOK. Quotations from the Writings of Bishop Spalding for each Day of the Year. Selected by Minnie R. Cowan. *Helpful Thoughts Series*. Chicago: A. C. McClurg & Co. 1905. Pp. 169. Price, $0.75, *net*.

A HANDBOOK OF LITERARY CRITICISM. An Analysis of Literary Forms in Prose and Verse. For English Students in Advanced Schools and Colleges, and for Libraries and the general reader. By the Rev. William Henry Sheran. New York: Hinds, Noble & Eldridge. 1905. Pp. xi—578.

THE CHILDREN OF CUPA. By Mary E. Mannix, author of *As True as Gold*, *Pancha and Panchito*, etc. New York, Cincinnati, Chicago: Benziger Brothers. 1905. Pp. 169. Price, $0.45.

THE LITTLE FOLKS' MANUAL. 1906. New York, Cincinnati, Chicago: Benziger Brothers. Pp. 84. Price, $0.10.

FOR THE WHITE ROSE. By Katharine Tynan Hinkson, author of *The Great Captain*, *The Queen's Page*, etc. New York, Cincinnati, Chicago: Benziger Brothers. 1905. Pp. 132. Price, $0.45.

THE DOLLAR HUNT. From the French. By E. G. Martin. New York, Cincinnati, Chicago: Benziger Brothers. 1905. Pp. 131. Price, $0.45.

THE VIOLIN MAKER. From the original of Otto von Schaching. By Sara Trainer Smith. New York, Cincinnati, Chicago: Benziger Brothers. 1905. Pp. 156. Price, $0.45.

AUSTRALIAN CATHOLIC TRUTH SOCIETY, 309 Little Collins Street, Melbourne, Australia,—*Encyclical Letter of the late Pope Leo XIII on the Condition of Labor* (Official Translation); *Life of St. Patrick, Apostle of Ireland*, by His Eminence Cardinal Moran, Archbishop of Sydney; *Through the Furnace*. A Story. By Benjamin Hoare. Price, each, One Penny.

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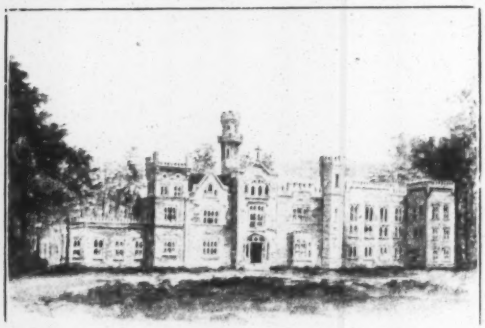

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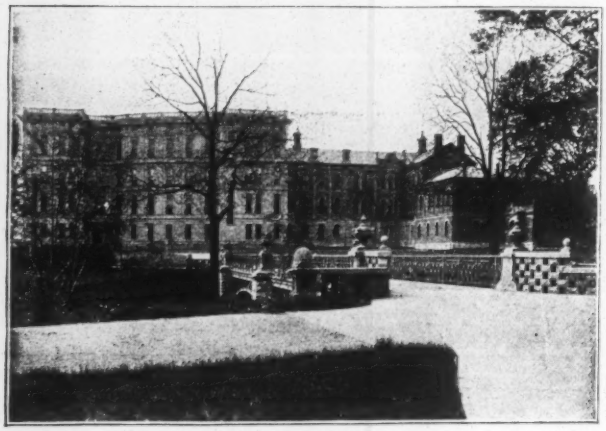

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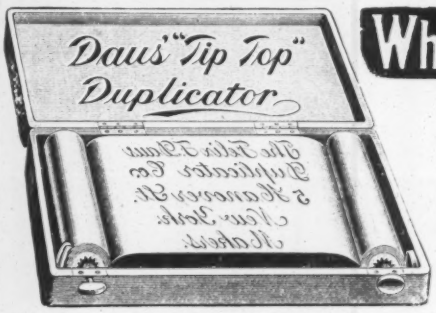

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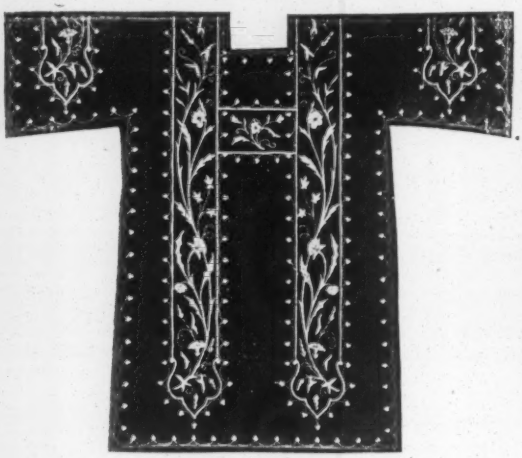

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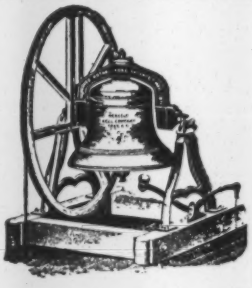

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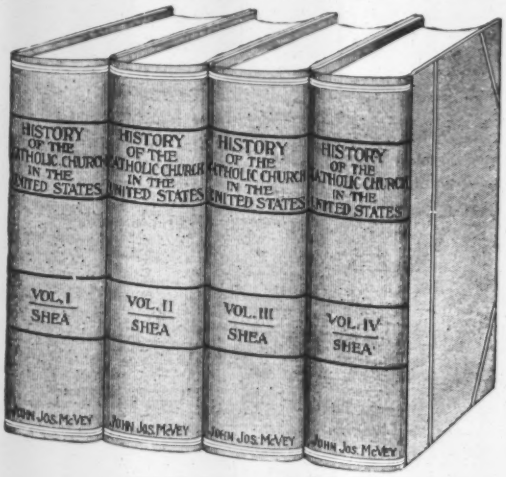

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A-spér-ges me, * Dó-mi-ne, hyssó-po, et mun-
dá-bor: la-vá-bis me, et su-per nivem de-albá-bor.
Ps. 50. Mi-se-ré-re me-i, De-us, * se-cúndum magnam mi-
se-ri-córdi-am tu-am. Gló-ri-a Pa-tri, et Fí-li-o, et
Spi-rí-tu-i Sancto: * Sic-ut e-rat in princí-pi-o, et nunc, et
semper, et in sæ-cu-la sæ-cu-lórum. A-men.

Repet. Ant. Aspérges me.

℣ *In Dominica de Passione et in Dominica Palmarum non dicitur* Glória Patri, *sed post Psalmum* Miserére *repetitur immediate Antiphona* Aspérges me.

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